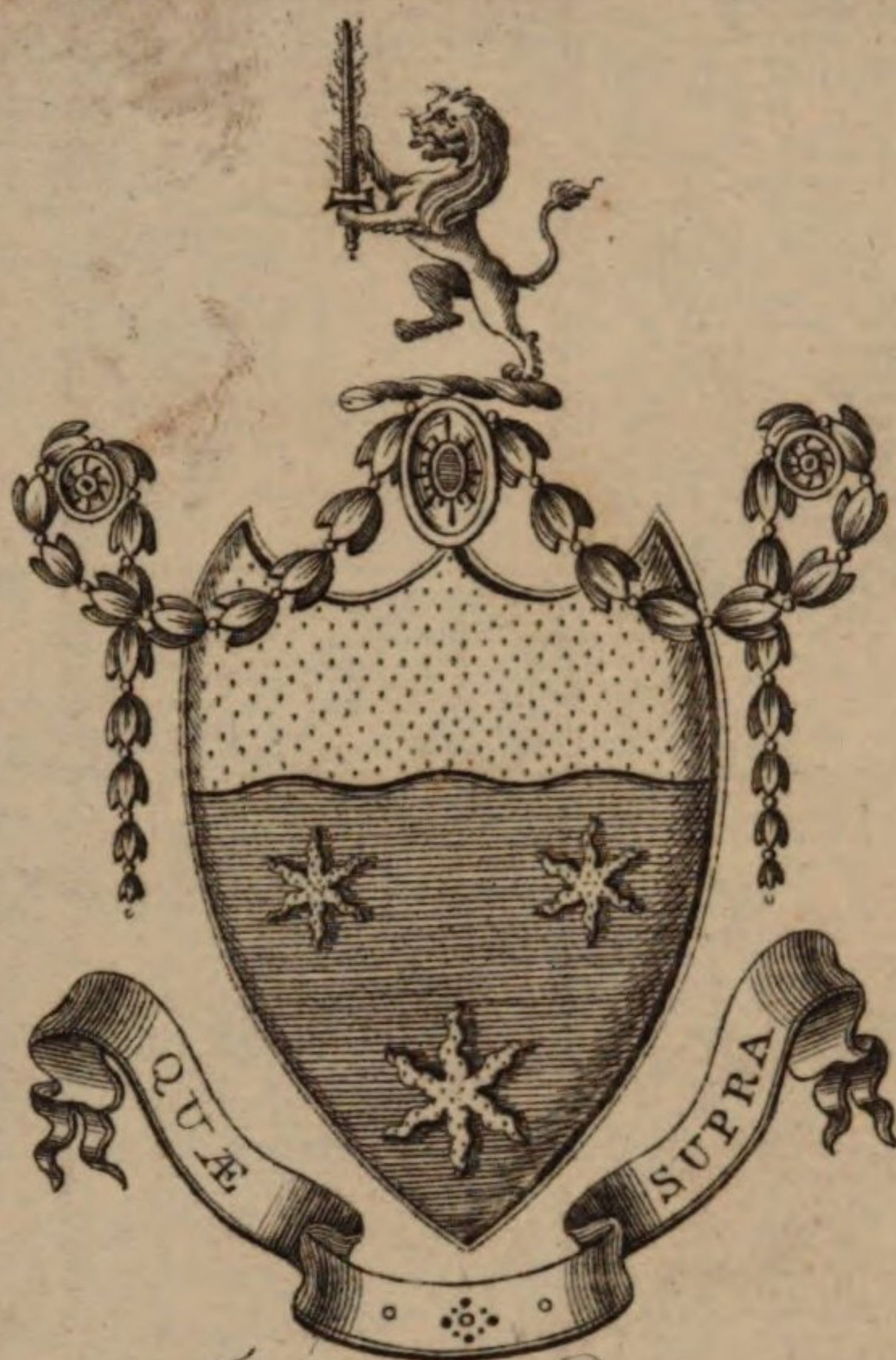


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J B Roberts

THE
TRUE CHURCHMEN ASCERTAINED:

OR,
AN APOLOGY

FOR THOSE OF
The REGULAR CLERGY of the ESTABLISHMENT,
WHO ARE SOMETIMES CALLED

EVANGELICAL MINISTERS:

OCCASIONED BY THE PUBLICATIONS OF
Drs. PALEY, HEY, CROFT; Messrs. DAUBENY, LUDLAM,
POLWHELE, FELLOWES; the REVIEWERS, &c. &c.

THE SECOND EDITION.

By JOHN OVERTON, A. B.

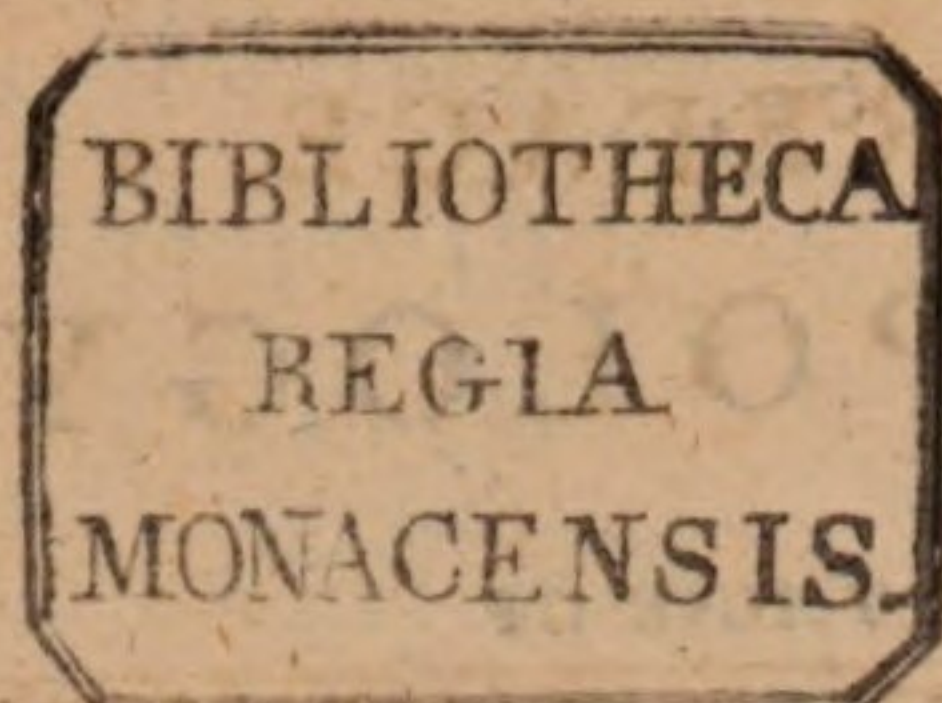
“Be ready always to give an answer to every man that asketh
“you a reason of the hope that is in you.” *St. Peter.*

“We have in fact lost many of our people to Sectaries, by not
“preaching in a manner sufficiently Evangelical; and we shall
“neither recover them from the extravagancies into which they
“have run, nor keep more from going over to them, but by
“returning to the right way.” *Archbishop Secker.*

York.

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BY JOHN OVERTON, N. D.
THE SECOND EDITION.
LONDON: J. W. BARNARD, 1821.

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PREFACE.

DID certain writers confine their strictures to the peculiar doctrines and irregular procedure of *Sectaries*, as, to superficial observers, they would seem to insinuate, they might, doubtless, deserve well, of the Church of England, and of Christianity in general. But, if, as a learned Prelate expresses himself, in their “over-abundant zeal to check the frenzy of the Methodists^a,” they involve under these strictures many important doctrines of the Church of which they are Ministers; if, as a late eminent Archbishop speaks, they do such sectaries “the honour of mis-calling other persons of more than ordinary seriousness by their *name*^b ;” if, under certain reprobated and reproachful terms, they hold up to ridicule and contempt some of the most faithful adherents to this Church, their desert is very different. And this they unquestionably do, in the judgment of the present Apologist.

There is, it must be confessed, an indistinctness, and a seeming affectation, in the *Title* under which such Churchmen are here vindicated; but, as it is that under which, among others, they are accused; that which they are constantly charged with having “arrogated to themselves^c ;” and which, in reality, is, in some degree, characteristic of

(a) Bishop Horsley's Charge, 1790, p. 25.

(b) Secker's

Ch. 1. p. 77 of Vol. vi. of Bishop Watson's Tracts.

(c) See the

Antijac. Review for April, 1799, p. 362, &c.; the same for May, 1799, p. 76; Essays by T. Ludlam, M. A.; A Guide to the Church by the Rev. C. Daubeny, LL. B.; &c.

them; it may prevent circumlocution, and cannot be wholly unfuitable. There are considerations, indeed, which might be urged in express defence of the Appellation. It might be suggested to the recollection of our Clerical Brethren, that the original commission delivered to the Apostles of our Lord was, to "*preach the gospel*^d;" that the authority deduced from hence, and given to us, by the Bishop, at our ordination, expressly is, to "*preach the gospel*^e;" and, that if our situation in any degree resembles St. Paul's "*Wo will be unto us if we preach not the gospel*^f." It might be shown reasonable, to charge the invidiousness of the distinction to *their* account whose conduct has rendered it necessary. At any rate, it might be fairly inquired, why there is more arrogance in this assumption, than in assuming *exclusively* the proud Title of "RATIONAL DIVINES^z."

Be it known, however, to the writers in question, and to all others who do not know it, that a large number of those Ministers whom, by *name* and *direct allusion*, they class with Methodists, Enthusiasts, Fanatics, and Schismatics, are wholly unconscious of affording any other cause for this treatment than a *strict adherence to the vows of their Ordination*; that they equally respect, in their theory and their practice, the *doctrines* and the *constitution* of the established Church; lament, most cordially, every occasion, and every degree of deviation from her; and wish for nothing so much as her *preservation in her genuine purity*. And for *these*, and *these* EXCLUSIVELY, under whatever Title they are found, it is the object of this work to apologize. This it is particularly requested, that the reader would fully understand, and constantly remember. Whatever may incidentally be said of persons guilty of *any species*

(d) Mark xvi. 15.

(e) Ordination Service.

(f) 1 Cor.

ix. 16.

(z) See Mr. Polwhele's Letter to Dr. Hawker, p. 55; Mr. Daubeny's Guide, p. 375; &c.

of irregularity, with whom these characters have been confounded, will only apply to them just so far as they adhere to this standard. And whoever puts any construction upon the book, contrary to this declaration, will wholly misrepresent and pervert it. Nor will the Work become responsible for the doctrines of any persons, except those for whom by *name* it undertakes. Few, however, it is believed, will be found, of the denomination and description in question, who will not cordially subscribe to their sentiments.

The Writer well knows how frequently it is insinuated, that professions of regard for the Church are wholly inconsistent with animadversions on the defects of so many of her Ministers. But, to answer in the words of a most sensible and celebrated female writer, on another occasion; “Surely an earnest wish to turn their attention to objects calculated to promote their true dignity, is not the office of an enemy. So to expose the weakness of the land, as to suggest the necessity of internal improvement, and to point out the means of effectual defence, is not *treachery*, but *patriotism*.” A city that is set on a hill cannot be hid. The commencement of the nineteenth century is not a season when men can be hoodwinked respecting their religion. It is every way absurd to suppose that it is not *known* what are the real doctrines that we preach. And if, in fact, they are not such as we have solemnly and publicly engaged to teach, it will not soften the reproaches of our adversaries that we are dexterous at equivocation, and endeavour to huddle up the business among ourselves. But in truth, neither the existence, nor the proclamation of this defect in the doctrines of some of the Clergy, affords any *sufficient* ground for the enemies of the Establishment to triumph. However much it is to be lamented, it is only an *occasional* and a *partial* deviation from a constitution

(g) See *Strictures on Education*, by Hannah More, Introduction, p. 10.

fundamentally sound; whereas, however our common Opponents may possess some *occasional* rectitude, their various schemes, as the arguments of the learned and the experience of all ages have proved, are *radically* defective, and contain the principles of endless divisions and confusion, in their *very nature*.

The Divines, however, upon whose procedure the nature of the present undertaking renders it necessary to animadvert, are the *Aggressors*. They have attacked, *personally* and by *name*, a number of Individuals, who had taken no such liberty with them. They, therefore, at any rate, cannot reasonably find fault. And, from among such of their coadjutors as have fallen under the writer's observation, it may be proper also to mention, that they have generally been selected on account of their respectability. Nor is it the Writer's intention, that a single passage should be applied to any Divine who does not *professedly* hold the doctrines advanced in their works; or, that they should be responsible for the doctrines of each other, any further than they *professedly* agree. He therefore who possesses the "*Mens conscia recti*," will neither be injured nor dismayed.

There are many, very many, serious and worthy ministers in the Church, it is believed, who do not adopt the language, and class themselves in the ranks, of the characters here defended; who nevertheless, acknowledge their doctrines to be those of the Articles; approve of these doctrines in their hearts; and are only deterred from more frequently dwelling upon them by the dread of incurring an *odious name*^z. Is it said, that the boundary of simple defence has been too far exceeded, and that too much has been done *offensively*? Our late great Premier's Apology, under a similar reprehension, is full in point; a persuasion that nothing would so effectually contribute towards an

(z) See below, Ch. ix. beginning of Conclusion.

honourable and a lasting peace, as a reformation of the Antagonist's principles.

Another thing of which the writer is aware, is, his own incompetency to do justice to the subject. Many, he doubts not, will exclaim on the occasion "*Non tali auxilio, nec defensoribus istis tempus eget.*" Others, he foresees, among his elder brethren, will be even angry at the attempt, and will certainly represent it as impertinent and presumptuous. He must, however, be indulged in believing, that such is the clearness of the cause, to the extent to which it is here pursued, that the meanest advocate, who engages in it, can scarcely fail, in some degree, to advance it. There is no pretension to any novelty of argument. Although not, perhaps, precisely under its present form, the question has, in effect, been discussed too often to admit of this, whoever may undertake it. But it by no means follows, that hence it is useless to advance any thing upon the subject. There is much wisdom in the observation of the late eminent Mr. Burke; "Let us only suffer any person to tell us his story, morning and evening, but for one twelve-month, and he will become our master^k." And who, except those to whom the business is familiar, hears only the pleadings of one party in a court of judicature, and is not generally inclined to become his partisan? The clamour therefore which is now raised upon the subject in question^l, and the frequent repetition of the old arguments on one side of the case, will justify the repetition of a few particulars on the opposite side, in the minds of all who really desire that the issue may be according to truth.

Nor is a reply wholly wanting to other parts of the objection which this regard to the "*an liceat, an deceat,*

(k) Quoted in the Antijacobin Review for July, 1798, p. 58.

(l) See the Writings of Dr. Croft, Mr. T. Ludlam, Mr. Clapham, Mr. Daubeny, Mr. Polwhele, the Antijacobin Review, &c. &c.

an expediat," may suggest. Many instances might be adduced, in which, as the great Dr. Johnson observes, they "who form the base of the pyramid of subordination, and lie buried in obscurity themselves, support all that is splendid, conspicuous, or exalted^m." No person, however, who has subscribed to the doctrines of our Church, and is an appointed public teacher of these doctrines, should be supposed *wholly ignorant* of their nature. Or, to say the least, in this land of perfect liberty, no person is too insignificant to assign the reasons for his conduct, when he finds himself implicated in a public censure. This privilege will especially be allowed him, when, as in the present case, the charge is a serious one, which affects, at once, his understanding and his integrity, his reputation and his interest; when such charge is made very notorious, and reiterated with great confidence, as a fact that is unquestionable; and when, after a very careful inquiry, he firmly believes there is no foundation for it whatever; but that, as a species of king's evidence, the accusers themselves are the real offenders.

Of one class of readers, the writer solicits candour; of another, he demands justice. Those who have assumed the immediate office of giving a verdict on such occasions, it will be found, are deeply *interested* in the business. They, therefore, according to the ordinary course of justice, are incapacitated for being heard; or, at the most, they can only give a sort of "ex parte" evidence. Those of them, however, although interested, may be expected to act honourably, whose *main and professed object* it is to expose the UNFAIRNESS OF REVIEWERSⁿ.

The *manner* in which the subject is here treated, is as old-fashioned, as the doctrine which is defended. A leading characteristic of this is, to advance nothing without

(m) Rambler, Vol. iii. p. 225. Ed. 12. (n) See the Prospectus to the Antijacobin Review, and that to the British Critic.

PROOF; to claim credit for nothing which is not either founded in argument, or supported by testimony; and, in the use of this testimony, to admit nothing at *second hand*; but to bring forward the vouchers to speak for themselves; or at the least, to specify their names, and characters, and places of abode. This, it must be confessed, is a process which, besides being unfashionable, is liable to many serious objections and inconveniences. Who knows not how much more difficult it is to *prove* than barely to *affirm*, almost the plainest matter? Who sees not the drudgery and tediousness of such a procedure, and the awkward appearance of the margin which it occasions? And how shall all this be endured? How much more easy and compendious a method of treating an opponent it is, to class him, at once, with persons whose principles or characters are generally obnoxious, with whom he may happen to hold some things in common; and constantly to assail him with their *absurdities*! How much more simple a process it is, to get furnished with a few *indefinite terms of abuse*, which, as the late excellent Bishop Horne affirms of them, “always signify what the imposers please to mean, and the people to hate;” and with these, as with a sort of magic, to overwhelm him at a stroke!

Tedious, however, as the mode of investigation here adopted is, in *questions of fact*, of which kind the present inquiry must chiefly be considered, the wisdom of ages has discovered no method so certain for arriving at truth. And really, there is no end of regarding what angry opponents *merely affirm* of each other. On this plan, the chief of the Apostles may be represented as “*mad*,” and Christ himself charged with *immorality* and *obnoxious connections*^o. Nor do sheer vulgar prejudices, suppositions that those who differ from us, in religious opinion, are a kind of monsters in the creation, at all change their nature whether they proceed

(o) See Matt. xi. 19, and Acts xxvi. 24.

from the “great vulgar” or the small; from the chair of some learned feminary, or from that of the nursing-room.

The method here pursued affords also the best security against the *iniquity of quotation itself*. It is, “*prima facie*,” a pledge of the writer’s fairness, as removing all hope that dishonesty would remain undetected. It affords easy means of examination and satisfaction to those who are doubtful. It is indeed scarcely possible not, sometimes, to misunderstand, and of course, to misrepresent an author. It is still less possible to avoid the imputation of this conduct; because, when placed, however justly, in a situation that is unpleasant to him, a disingenuous writer will deny his own doctrine, and equivocate even with himself. In what is here given as quotation, the *words* of the author are carefully distinguished^z. For the justness of what he is said to teach in effect, to insinuate, intimate, &c. the places referred to must answer. No stress is laid on mere criticisms on the meaning of a few doubtful words; nothing is founded on consequences deduced from the opponent’s doctrines, which he can fairly deny. Whatever is not proved by a whole body of evidence, rendered strong and invincible by the harmony and support of all its parts, and interpreted as it would be by plain honest men of sound understandings and sufficient information, shall be considered as not proved at all. It is therefore especially desired, that, on one part, and on the other, regard may be had to no UNSUPPORTED CHARGE; and that, “*with what measure we mete, it may be measured to us again*^p.”

The *Churchmanship* of the persons under consideration being ascertained, a few things are offered on behalf of the

(z) In a few instances, the person, or tense, or an insignificant word for the sake of connection, is altered, or the antecedent is put for the relative, but never (errors excepted) where such change can possibly affect the argument.

(p) Matt. vii. 2.

CHURCH, and in *defence* of her genuine doctrines. That particular is fixed upon, and discussed at large, in regard for which, the chief prejudices against the rest of these doctrines, and their abettors, are pretended to be entertained; namely, the doctrine of *Good-Works*, or *Christian Morality*. Hence, it is intended to appear, that the characters in question are *true Churchmen* of a *true Church*, and therefore worthy of the Title, in the highest sense. And, if, in reality, this feeble effort should contribute to this end; if, through the blessing of God, it should, in any measure, cause the true principles of the Establishment to be more respected; if, in any degree, it should render it a *more creditable thing* to preach the *real doctrines* of the Church *in the Church*, the labour of the writer would be rewarded abundantly. This, he is confident, would be productive of proportionable good, to both Church and State. For, without arraigning the principle of those who think otherwise, as *intentionally* bad, *only in the faithful promulgation of these doctrines* can he see any effectual opposition to the present alarming progress of Infidelity and Profligacy; and only in the promulgation of them *in strict conformity to the established plan*, can he expect any good effects of the Pulpit, that are sober, general, and permanent; and that are not counteracted by a nearly proportionable degree of disorder and mischief.

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THE TRUE CHURCHMEN &c.

CHAPTER I.

The main question stated ; and argued against the Assailants, from their CONDUCT IN SUBSCRIPTION,—their OWN CONCESSIONS,—and the COMPLAINTS OF SEVERAL EMINENT BISHOPS.

OUR first object shall be to state fully in what the matter at issue consists. We will begin with an extract from a pamphlet entitled “Thoughts concerning the Methodists and the established Clergy; by George Croft, D. D.” In this pamphlet the Doctor expresses himself thus: “*They alone, if we believe themselves, have adhered to the doctrines of the articles, homilies, and liturgy. This, he proceeds, is gross misrepresentation. THEY taught MORE than these doctrines, and WE teach them as they were first delivered by our Reformers^a.*”—Now that Dr. Croft includes under this censure persons of the description specified in our preface, those who are guilty of *no species of irregularity*, but who, as they conceive, in *all* things adhere strictly to the rules of the establishment, is beyond a question. He alludes expressly, in this same pamphlet, to Mr. Milner, to the Minister of “the New Church,” and *all* the ministers, except “one Individual,” then^z in the churches at Hull; to Dr. Coulthurst, his Curate, and those “who are anticipating appointments to the Chapels in his parish;” to Mr. Romaine; and to *all* for whom presentations have been procured “by a noble Earl, and some gentlemen of opulence;” and, with equal explicitness, alludes to them as “fanatical Divines,” “clerical Enthusiasts,” “pretended Favourites of heaven^b.” &c.

(a) Page 19.

(z) 1795.

(b) P. 14, 29, 31.

The same, however, in effect, with the above proposition of Dr. Croft, is the language of Mr. Polwhele^e, Mr. Haggitt^z, and a whole tribe of modern writers on this subject. Whatever different objects these gentlemen have immediately in view, or however more or less sparing they are in the mention of individuals, or in epithets of reproach, directly or indirectly, their censures uniformly involve the characters in question; and their reasonings obviously proceed on the supposition that the rest of the clergy do, and that these persons DO NOT, teach according to the established doctrines of our Church.

This, in effect, is the proposition maintained by Mr. Daubeney and his admirers, against the well-known objects of his strictures, Mr. Wilberforce and Mrs. More. The opinion Mr. W. has expressed^f respecting the difference between the *actual* and the *professed* principles of many of the clergy, Mr. D. says is “unjust,” and “derived more from the indecent revilings of irregular preachers than from fact^g.” To other parts of this publication Mr. D. has “thought it necessary to object as more favourable to *enthusiasm* than practical Christianity^h.” In his Letter to Mrs. More, after quoting the words of both Mrs. M. and Mr. Wilberforce respecting the ‘union between the doctrines and duties of Christianity,’ he observes, “But, Madam, this is not the language either of the Scripture, or of the CHURCH OF ENGLANDⁱ.” And then, having stated his own opposite notions on the point, “the CHURCH OF ENGLAND,” he adds, “teaches the same doctrine^k.” Accordingly, “If,” his panegyrist observes, “Mrs. More be really of Mr. Wilberforce’s school, her faith, like his, is Calvinism in disguise; and *her attachment to the Church of England*, of a very questionable kind.” “Those who

(e) Letters to Dr. Hawker. (z) See a visitation Sermon preached at Cambridge, June 1799, by the Rev. John Haggitt, B. D. Fellow of Clare Hall, and Vicar of Madingley. (f) Practical View &c. p. 408. (g) Guide to the Church, p. 324, 378. (h) Ibid. 313. (i) p. 39. (k) Ibid. p. 40. (l) Antijac. Rev. Nov. 1799. p. 255.

are distinguished GOSPEL-MINISTERS," Mr. Daubeny says, "should rather be called preachers of absolute decrees, predestination, election, and faith without works^m." And, in short, to prove the *heresy* of persons of this description, and his *own churchmanship*, he has favoured the world with several volumes.

Nor must we view in any other light the Essays of Thomas Ludlam, A. M. He also refers us to the Articles and Reformers; not indeed frequently; but, as the "Rector of Foston," he can scarcely object to this standard of doctrine. The object of this writer's more immediate attack is Mr. Robinson, the author of the "Scripture Charactersⁿ." A portion of his reproof and correction is, however, extended to Mr. Hervey, Mr. Milner, Mr. Venn, Dr. Hawker, Dr. Knox, Mr. Wilberforce, Mr. Scott of the Lock, and, as he expresses it, "the *whole tribe* of those who call themselves *serious Divines* and *Gospel-Ministers*^z, and whom the world not unfrequently calls *Methodists*^o." And what renders this stricture more deserving of notice is, that the part of it contained in Mr. L.'s four Essays is commended by the respectable British Critic, whose professed object it is to protect the genuine doctrines of the church^p. Mr. Ludlam, it is said, "dissects with justice" the work of Mr. R. and "finds in it the seeds of many opinions, which he censures as unsound, and as belonging to the principles of Methodism^q; &c." Correspondent also with this decision, is the sentiment discovered by this Critic, in his Review of Mr. Scott's Thanksgiving Sermon^y.

But what is perhaps not less to be lamented, our admired political friends, the Antijacobin Reviewers, have classed this description of Divines with Heretics and Schismatics.

(m) Appendix to Guide, p. 622. (n) See Title page of "Four Essays, &c."

(z) Mr. L. seems to use this appellation as synonymous with "Calvinistical Divines." See four Essays, p. 59, and note.

(o) Four Essays, p. 44, and passim; and Six Essays.

(p) See the Prospectus, &c. (q) For April 1798. p. 400.

(y) See British Critic, June 1799.

We can, however, readily forgive them. Engaged as they are in suppressing the Hydra of Jacobinism, it is no wonder, if they cannot always bestow a sufficient attention upon other matters. We wot, that through something they have observed in the Metropolis, where, perhaps, in some instances, order is not sufficiently regarded; or, through the representation of some angry but ill-informed correspondents, they have done it. It is however to be hoped, that without any relaxation of their vigilance, or any suppression of *just* suspicions, this Corps de garde will learn to distinguish their Allies from the Enemy; and hence, cease to play their artillery upon a large body of men who are both as *zealous Antijacobins*, and as *sincere Antischismatics*, as themselves.

Their manner of speaking on the subject, however, exactly coincides with what has been already advanced. "These Gospel-ministers," they say, "as their followers are instructed to call them, upbraid the clergy of our church with not preaching the whole counsel of God. We boldly reply to such a charge, that the sound and orthodox divines, of whom there are thousands in England, firmly believe, and frequently preach, as pure and true doctrines, those contained in the 9th, 10th, 11th, 12th, and 13th Articles of our faith^r." "These teachers," they say again, "pride themselves as being the only true members of the church of England, who adopt the faith contained in her Articles and Homilies, &c. But let us examine what these schismatics mean by their church of England. Let us investigate the fundamental principles on which they pretend to ground their superiority over their nominal brethren^s."—These they represent to be, holding election, talking of experience, vital knowledge, and feeling, in respect to salvation; notions of which they wholly disapprove^o: Or, to adduce the words of their correspondent, "It would be easy," it is said, "to prove that those who arrogate to themselves exclusively the title of Evangelical preachers, are *not* true

(r) April 1799. p. 368.

(s) Ibid. p. 362—368.

(o) Ibid.

members of the Church of England in DOCTRINE^t." They mention expressly, as belonging to, or abettors of, this class of Ministers, Romaine, Cecil, Cadogan, Goode, Scott, Wilberforce, More^z, &c. &c.

It is now pretty clear then, both who are the parties, and what is the matter really in debate. And, however trite our subject may be, we are not, it appears, about to contend with a shadow. The Evangelical Teachers, of the description here specified, certainly *do* pretend to adhere strictly to the Doctrines of the Church, and *thus generally* is their claim denied, and the opposite one supported.

The QUESTION therefore is, whose pretensions, in this matter, are best founded? WHOSE DOCTRINES ARE REALLY THOSE OF OUR ARTICLES, HOMILIES, AND LITURGY? WHO, IN REALITY, TEACH THE DOCTRINES CONTAINED IN THESE FORMULARIES, AS THEY WERE FIRST DELIVERED BY OUR REFORMERS?—This is the question now to be investigated. It is doubtless a question of importance. Let us therefore divest ourselves of prejudice, and meet it fairly. In the words of our opponents, "*Litera scripta manet* v."—Under the restrictions then, and with a view to the purposes, specified in our preface, we proceed.

2. Now, that the *actual opinions and teaching* of many in the Church do not coincide with the *express and obvious doctrines* of our Articles, appears, from their CONDUCT RESPECTING SUBSCRIPTION to these Articles, and the methods they have recourse to in order to reconcile themselves to this measure.

We design not here to recapitulate the names, and exhibit the history, of those Ministers of the Establishment, who at *other periods* have complained of subscription as a burden; proposed their various schemes of amendment; or openly solicited a reformation^w. This however, were it necessary

(t) May 1799, p. 76. (z) See Note (s); and Antijac. for August 1799, p. 452; September, p. 34; October, p. 195; November, p. 255, and 258 and 339. (v) Ibid. April, 1799. p. 362. (w) See the Arian and Bangorian controversies on the subject; the Confessional; &c.

on the occasion, might be done with propriety, and with effect; and the circumstance ought not to be forgotten. But our attention shall be confined to *modern* Divines, and to those authors which they recommend, and which are therefore in modern use and estimation.

By some then, the Articles of our church are considered as little more than ARTICLES OF PEACE, which are only *not to be contradicted* in our public ministrations; as mere proscriptions of certain sects and tenets which obtained at our first separation from Rome, and therefore *unmeaning* and *obsolete* in proportion as these particular sects and tenets have ceased to be dangerous; as “a mere form of admission into the church^x”; or, denominate them what they please, a something which does not require from the Minister who subscribes them, the *actual belief* of the doctrines they contain.

Under this class may be mentioned, as a specimen, the learned Bishop Watson. Addressing his clergy upon the nature of the Christian doctrines, “I think it safer,” he says, “to tell you *where* they are contained, than *what* they are. They are contained in the Bible; and if, in the reading of that book, your sentiments concerning the doctrines of Christianity should be *different* from those of your neighbour, or *from those of the Church*, be persuaded, on your part, that infallibility appertains as little to you, as it does to the church. . . Towards the church you ought to preserve reverence and respect; and in your *public teaching*, you ought not, whilst you continue a minister in it, to *disturb the public peace by opposition* to its doctrines^y.” And having recommended charity towards “individuals, of whatever denomination of Christians they may be,” “If,” his Lordship adds, “you do this, your *discordance of opinion* will be attended with *no mischief* public or private^z.”

To the same effect, but more strongly, speaks the eminent Dr. Thomas Balguy^a. “We are not obliged,” he says,

(x) See British Critic for Dec. 1799. p. 610. (y) Charge, 95. p. 65.

(z) Ibid. (a) Late Archdeacon and Prebendary of Winchester.

“ I conceive, in our discourses from the pulpit, either to explain or defend *every* particular doctrine set forth in the articles of religion : . . . But we are far from being at liberty to say all we please. Every word that comes from our mouths *in opposition* to the established faith, is a violation of the most solemn engagements. . . . I say nothing against the right of private judgment : against freedom of thought, or freedom of speech. *I only contend* that men ought not to *attack the Church from those very pulpits*, in which they were placed for her defence^b.” In other places, he would not “ discourage the clergy of the established church from thinking for themselves, or from *speaking*, or even from *writing*, what they think^z.” “ Some persons,” he says again, “ care not to distinguish between terms of salvation, and terms of admission to the ministry. The following passage from Clarke’s Reply to Nelson, p. 32, will perhaps give them a juster idea of the nature and end of subscription. ‘ Particular churches require men’s assent to, and use of, certain forms of words; not as the *rule of their faith*, but as *prudential means of uniformity*, and of preventing disorder and confusion among themselves^c.’ ”

Archdeacon Paley’s notions are full to our purpose. “ Those,” he observes, “ who contend that nothing less can justify subscription to the 39 Articles than the *actual belief* of each and every separate proposition they contain, must suppose that the legislature expected the consent of ten thousand men, and that in perpetual succession, not to one controverted proposition, but to many hundreds. It is hard to conceive how this could be expected by any, who observe the incurable diversity of human opinion upon all subjects short of demonstration. If the authors of the law did not intend this, what did they intend? 1. To exclude from offices in the church, all abettors of Popery. 2. Anabaptists, who were at that time a powerful party on the continent. 3. The Puritans, who were hostile to the episcopal constitution; and in general the members of such

(b) Discourse 7. p. 118—120. (z) Ibid. (c) Charge 5. p. 268. Note.

leading sects or foreign establishments, as threatened to overthrow our own. Whoever finds himself comprehended *within these descriptions*, ought *not* to subscribe^d." *All others* then, it should seem, of whatever name or creed, may conscientiously subscribe. And those candidates for orders in the church, who will now find themselves comprehended amongst the abettors of Popery, the Puritans, or Anabaptists, will scarcely be numerous.

If this mode of representing the subject does not dispense with the necessity of *any particular creed* in order to honest subscription, and render the articles in a great measure *obsolete*, it is clearly the Archdeacon's wish that this *should* be done. "During the present state of ecclesiastical patronage," he says, "*some* limitation of the patron's choice may be necessary to prevent unnecessary contentions; . . . but this danger, if it exist, may be provided against with equal effect, by converting the articles of faith into *articles of peace*^e." His ideas on the subject are further illustrated, when he says of established "Creeds and Confessions" in general, that "they are at all times attended with serious inconveniences;" that "they check inquiry, violate liberty, and ensnare the consciences of the clergy^f;" and when he so strongly objects to the doctrines of the church being "woven with so much industry into her forms of public worship^g."

Mr. Gisborne, accordingly, understood the Doctor to "intimate that subscription can be justified *without an actual belief* of each of the articles;" and considered it "a gratuitous assumption^h." So also he is understood by the Antijacobin Reviewers. Having observed that "whenever a reference is made to the '*animus imponentis*' in subscription, for the *doctrine*, it must be made to the '*framers* of the articles, for the *law*, to the *enactors*;" "this distinc-

(d) Moral and Polit. Phil. p. 180—182. 4to. (e) Ibid. (f) Ibid. p. 568. (g) Moral and Polit. Philos. chap. on forms of Prayer in Public Wor. p. 66. 8vo. (h) Moral Phil. chap. on Promises.

tion," they add, "sweeps away at once all that rubbish of reasoning, with which Dr. Paley particularly would *justify subscription without belief*ⁱ." Mr. Polwhele quotes him as *saying expressly*, after the mention of 'abettors of popery, anabaptists, and puritans,' "*These three denominations of persons, therefore, ought not to subscribe the 39 Articles: but all others may*^k." This, however, although it may seem foreign to our purpose to notice it, is both a false quotation, and a plain misrepresentation of Dr. Paley. Mr. Polwhele *wholly omits* the clause "and in general, &c."^l which follows the particulars that are enumerated. Nor does "the Archdeacon *say*" what is here given as *his words*.

To Dr. Paley, however, thus interpreted, with one other writer^z, Mr. P. refers, as a most satisfactory answer to the charge of deviation from the plain meaning of the articles; "*such a reply as must satisfy every man, who is neither an ENTHUSIAST, nor a HYPOCRITE*^m."

It is surely a little unfortunate (we cannot but here remark by the way) that what Mr. Polwhele thus considers *so satisfactorily decisive*, his great admirers, the Antijacobin Reviewers, consider as arrant "rubbish of reasoning," sheer jesuitism, a mere opening for "Arians and Socinians!" Commenting upon the very same passage, amidst much to the like effect, "Such," they exclaim, "is the confusedness of Dr. P.'s ideas here, and such the contradictoriness of his language! A more gross, more palpable, more massy instance occurs not, perhaps in any other author whateverⁿ!" We will not apply to these gentlemen the appellations, which, according to Mr. Polwhele, may seem to belong to them, for this dissatisfaction with his author. They however could extol Mr. P.'s attack upon the very Divine he is here combating, as "not more remarkable for its strength than its justice;" and "strenuously recommend it to the perusal of our regular clergy^o!"

(i) January 1800. p. 19. (k) 2d Letter to Dr. Hawker, p. 22.

(l) See above p. 19. (z) Bishop Burnet. (m) 2d Letter, p. 22.

(n) January 1800. p. 19—21. (o) Review of Letters to Dr. Hawker, August 1799, p. 452. September 1799, p. 101.

But, to return to our argument. What may seem a little extraordinary, the Conductors of the British Critic approve of Dr. Paley's method of treating this subject of subscription to the Articles. "We avow our satisfaction," they say, "in the *liberal* (not flimsy and unprincipled) arguments, adduced by the Archdeacon in his explanatory observations on the duty of subscribers to that test of faith . . . We feel ourselves, and we think the whole Christian community greatly obliged to that Gentleman for favouring the public with his *rational, judicious, and enlarged sentiments* on this head, and we hope they will, as they ought, have a due effect upon every reflecting, unprejudiced mind."

By *another class* of these Divines, it is *acknowledged*, or all but acknowledged, that the established Confessions have actually experienced what they call, a "TACIT REFORMATION." These persons represent our formularies of doctrine as having "a new and acquired sense;" and maintain, that in this sense they are conscientiously subscribed, *however different* it may be from their *literal and primitive meaning*.

A leading patron of this scheme is the celebrated Dr. Powell, late Archdeacon of Colchester, and Master of St. John's College Cambridge. Thus, in a discourse expressly on the subject, preached before the University, and entitled "A defence of the subscriptions required in the Church of England," we find such declarations and reasonings as the following: Speaking of the Articles, he says, "as *new discoveries* have sprung up, NEW EXPLANATIONS have been gradually framed and adapted to them; and almost every commentator has added something to the common stock. And if, among this great variety, a free inquirer should not find all his own opinions, the same liberty of adding to it still remains^a." This is admitting, in plain terms, no small part of our question. "We are not," he says expressly, "concerned to discover what was *meant* by

(p) February, 1796. p. 146.

(q) Dis. 2. p. 39.

the *writers*, but what will be understood by the *readers*. . . . I will not," he proceeds, "add by those who require the declaration; . . . not by the governors of the church; . . . not by the legislature; . . . but by the general voice of learned men through the nation^r." "Such words," it is added, "as were originally determinate, by length of time and change of circumstances may become ambiguous. Custom can take away the force of expressions, or give them a *new meaning* Nor are these *changes of the sense* unusual, even in our most solemn forms, the scriptures^s."

On this ground, the Doctor vindicates his brethren, against the charge of departure from the meaning of the Articles. "The accusation," he says, "is not only false, but the crime impossible. That cannot be the sense of the declaration which no one imagines to be the sense; nor can that interpretation be erroneous which all have received. With whatever violence it was at first introduced, yet possession is always a sufficient title. . . . It is sufficient to justify the use of any explanation, that it has been openly declared, and not generally condemned. And therefore when an article has been understood, by good and learned interpreters, in a sense, neither the *most obvious*, nor the *most usual*; he who assents to it, is at liberty to follow their guidance, or to join himself to the multitude^t." "Upon the whole," he observes, "it appears, that we may understand the established doctrines in *any* of those senses which the general words comprehend, or to which the *received interpretation* of these doctrines, or the judgment of able interpreters, have extended them: and that we may allow ourselves, if it seems necessary, to *differ as much* from former interpreters, as they have frequently done from each other^u." Nay, he almost doubts, whether they can now be conscientiously understood in their obvious and primitive signification. "Where," he says, "the *original* sense is one, the *received* another, the subscriber

(r) Page 35.

(s) p. 37.

(t) p. 38.

(u) p. 42.

is at liberty to use them in either. That he may understand them in their most obvious and primitive signification, will scarce be doubted; and yet if *there is any place for doubt, it can only be here* ^w. All this is adhering to the sense of the Reformers with a witness!

But the notion of this “new and acquired sense” appears to have obtained its highest plausibility, and received its greatest support, from the learned Dr. Hey. This Divine, as Norrisian Professor of Divinity at Cambridge, whose lectures, in many cases, it is necessary to attend as a qualification for Orders ^x, has illustrated and defended such a method of interpretation with great labour and ingenuity. And, the result of his achievements seems to amount to something like this:

That “forms” may be “left in words, but *taken away, or altered in meaning*,” in which case, “it may be either said, that they grow *obsolete*, or that the law which enjoins them is *tacitly repealed*; . . . that a *tacit* repeal is of equal validity with an *express* one;” that while these forms remain the same, “it is possible to conceive such a series of improvements, that *all* the laws enjoining forms should be (thus tacitly) repealed;” that “in this case, there would be a *perfect liberty*,” and that all this would be “*strictly defensible and right*.” In other words, “that a *tacit* reformation might be *total*,” that as “*each part* might become obsolete, *every part* might become so; or at least *every distinguishing part*,” that “in this case, a religious society would *change its doctrines*, and yet *retain the expressions* by which they were defined:” or, that “at the same time that *one society* did this, another might adhere to the *old sense* of the forms;” and that then “there would be *two religious societies*, dissenting from each other, yet using the *same articles* of faith;” that there

(w) Ibid. p. 37. (x) See the Bishop of Durham’s Ch. 1792, Ed. 2. p. 61.; and the Bishop of London’s, 1790, p. 34. (y) Norrisian Lectures, Vol. 2. p. 50—53. N. B. The quotations from Dr. Hey are all from these Lectures.

may be “*two different Churches of England, using the same forms* :” that one “*might be called the present church*,” the other “*the antiquated church* ;” that “*each party may be sincere* ;” that “*in each the minister may assent in the sense in which he is understood to assent, by those whom he accounts the most judicious* ².”

It is not affirmed that this is the actual state of things here. We are referred to the church of Geneva to see the “*suppositions exemplified* ^a.” Nay, a caution is suggested “*that every thing that is said be not applied, or thought applicable, to the articles of the Church of England in particular* ^b.” It is however a little remarkable that Dr. Hey’s *supposed* case should be precisely that which it is our object to prove a *real* one ; that his *two* churches should be formed by “*those who have been commonly called Methodists among us . . . understanding parts of our articles in a literal sense, which others of the clergy assent to in a different sense* ^c.”

It is worthy of remark also, with what apparent approbation the learned Professor explains the reasoning of Dr. Powell, which is founded on the admission of the deviation in question. On the doubt expressed by the Archdeacon, whether the articles can now be understood in their obvious and primitive signification, Dr. Hey comments thus : “*This may mean, common men will scarce doubt, that a man speaks truth, who speaks according to the literal sense ; but those, who have considered the nature of veracity and of tacit reformations, will see, that a man, by speaking according to the literal sense, may speak falsehood* ^d.” This system of interpretation is illustrated from the 74th Canon of our church. Hence, it is concluded, “*it appears, First, that a tacit reformation has, since 1603, taken place in the church of England, with regard to the habits of its ministers. Second, That he, who engages himself to obey the laws with regard to apparel, is understood to engage himself ac-*

(2) Ibid. p. 72, 73. (a) Ibid. (b) Ibid. p. 48. (c) Ibid. p. 73.
(d) Ibid. p. 74.

according to present notions of decency and gravity, that is, in the *new and acquired*, not in the *literal* sense of such engagement: and therefore that the person, who does act after the *new and acquired* sense, speaks truth though contrary to the letter; whereas any one, who should make the engagement in the *literal* sense, would speak falsehood though according to the letter^e.”

In commenting on the Preamble to the articles, Dr. Hey observes, “ We may say, in general, that the *literal* sense of any form can be the right sense *only* while it is NEW;” and refers us to the place where he has observed that our “ Articles” were “ made 230 years ago,” and treated “ of the effects of age in articles of religion;” and adds, “ in whatever degree they (the articles) grow *obsolete*, the Injunction must grow so, notwithstanding it commands interpretation in the *literal* sense^f.”

From these, and similar considerations, viewed in connection with his own comments, it will, perhaps, appear to many, much the same as if Dr. Hey had said *expressly*, that the Articles are not now generally understood according to their *literal and primitive* signification, but in a *new and acquired* sense. But however this be, it is undeniably his object to establish a liberty for such an interpretation; and this, in some respects, is even more contrary to the proposition of our opponents, that they teach these doctrines “ as they were first delivered by our Reformers^g.” While the Rule of duty is preserved entire, many degrees of deviation from it are compatible with hopes of a return, but who will adhere to its original strictness after the standard of conduct is depressed? after they have a free licence to depart from it?—And what is all this but saying, in effect, We do not even *pretend* to follow the interpretation of the Reformers; we do not acknowledge ourselves at all bound by *their* sentiments; we have a *new* sense of our own; the opinions of

(e) Ibid. p. 75.
and 17.

(f) Ibid. p. 68.

(g) See above p. 13,

“those we account learned and judicious men” of the *present day*, is our standard?

A *third class* of Subscribers may be mentioned, who wholly disapprove of this UNLIMITED LATITUDE of interpretation; but who, nevertheless, plead for liberty upon, what they call, the “*mysterious and difficult doctrines*,” talk of *retrenchment* and *alteration*, and by other means discover, that there are *some things* in the Articles to which they do not cordially subscribe.

It is superfluous to observe, that the Divines already noticed, are unanimous in thus far expressing their dissatisfaction with the Established Creed. The observation shall, however, be supported by a single passage from Dr. Balguy. “The Articles, we will say,” this churchman observes, “are not exactly what we might wish them to be. Some of them are expressed in *doubtful* terms: others are *inaccurate*, perhaps *unphilosophical*: others again may chance to *mislead* an ignorant reader into some *erroneous* opinion^h.” He is persuaded, however, that “there is not any one among them that leads to *immorality*ⁱ.”—But to proceed to evidence which includes those who are reputedly more orthodox.

Dr. Hey, treating on the Athanasian Creed, says, that “several eminent men in our own church, have seemed to wish it removed^k.” A learned Bishop, the Dr. also informs us, who “would now be a leading man in any councils in which he would think proper to engage, seems inclined to *retrench Articles about mysterious or difficult doctrines*^l.”

The professor’s evidence may not, however, appear, to some persons, wholly unsuspecting. We will next therefore adduce that of the learned, and reputedly more orthodox, Dr. Ridley. Speaking of those celebrated champions of our Church, and Expositors of her Articles, ‘the Doctors Nicholls, Bennet, Waterland, Stebbing, and others,’ “It doth not appear,” Dr. R. says to his opponent, “either

(h) Ch. 6. p. 293.
Vol. II. p. 203.

(i) Ibid.

(k) Vol. 3. p. 114. (l) Ibid.

that they did not allow the expediency of a Reformation of the Articles, or that they would have opposed it. I have already had occasion to show the contrary, with respect to Dr. Stebbing. And the Author of the Historical Essay on the Articles hath shown it of Bennet. And probably every one of those you have mentioned, (the above Doctors and several others), would have owned, that some of the Articles now are *unnecessary*, and others *unhappily expressed*. To *what alterations* they would have consented, or their successors would *consent now*, you have no title to ask, till, &c.^m Again, "The concession, that a REFORMATION is expedient and desirable," he says, "we have freely made youⁿ."

But the Divine who seems in the highest repute with the Gentlemen in question, is the great Bishop Warburton. His "Doctrine of Grace" is at once, a kind of general magazine from whence almost every puny assailant of our system borrows his weapons, and a supposed bulwark under which he shelters himself. To the works of this Prelate we are referred for correction and instruction in orthodoxy, by Mr. Ludlam^o, Mr. Polwhele^p, Mr. Clapham^q, Dr. Croft^r, and nearly the whole host of our Antagonists. His sentiments therefore may properly be considered as peculiarly deserving of attention. And they are briefly these; that it is owing to the *multiplicity*, the *abstruseness*, and *general fault of our Articles*, that there are so many unhappy divisions among us; and that in order to remedy this evil, a great many of these Articles SHOULD BE RETRENCHED, and the rest *simplified and reformed*.—Thus in a sermon on "church communion," speaking immediately of our own affairs, and "explaining how the unity of the spirit became violated,"—"Some men," he says, "... instead of stopping at the few general and fundamental principles of Christian faith, clearly delivered, and uniformly believed by all, went on, and

(m) 3d Letter to the Author of the Confessional, p. 108.

(n) Ibid. p. 109. (o) 4 Essays, p. 68, 82, (p) 2d Letter to

Dr. Hawker, title-page. (q) Sermon at Boroughbridge, p. 10, 25.

(r) Thoughts, p. 13. Note.

brought into the church, as terms of communion, *abstruse questions* relating to *points obscurely delivered*; &c.^s” “But since,” he proceeds, “through a neglect of these rules, this unity of the Spirit hath been unhappily violated, the next question is of *restoring* it. Which, what is here said concerning the means of its preservation, shows us is to be done,

By RETRENCHING all *unnecessary* articles, to which the *animosity of parties*, the *superstition of barbarous ages*, and even the *negligence of time*, have given an *imaginary importance*: and by *reducing the formula of faith* to the primitive simplicity: Leaving ALL DISPUTABLE POINTS, together with such other as no party deems *necessary*, to the *free decision of every man's private judgment*.^t”

Dr. Croft says, “That the articles concerning Grace, Faith, and Good Works, lean towards the side of *enthusiasm*^w; and thinks our superiors might explain the nature of *justification by faith*; and dissuade Christians from entering into the nature of predestination and election; it being *now*,” he adds, “clearly proved, both by Dr. Tucker and Dr. Paley, that these terms regard more an admission to the privileges of the gospel, than any determinate notion of the future destination of Christians^x.”

But it is wholly unnecessary thus to multiply particular evidence on the point. It is established by the most conspicuous marks of violence and distortion, which certain of these poor Articles almost constantly exhibit, and by all the labour and ingenuity which have been displayed to show, that it is only to their GENERAL MEANING, and to ANY grammatical sense of which the words are capable, to which subscription is required. To *evade*, or to *extenuate*, some of the visible doctrines of the articles, is the end of the whole business; and we challenge our opponents to produce a single Commentator, strictly of their description, who does

(s) Sermons at Lincoln's Inn, Vol. II. p. 177. (t) Ibid. p. 178, 179.

(w) Bampton Lect. p. 110. (x) Strictures on Paley and Gisborne, p. 63, 61.

not, upon several of these articles, endeavour to establish a meaning *below* that of the plain, natural, and obvious signification of the words.

On *whatever* grounds then these various modes of treating the established confessions are built; such a procedure certainly does not resemble the conduct of those who adhere to the *express and obvious doctrines* of these formularies. Will *they* pretend to believe and teach the doctrines contained in the articles, who do not consider them as *propositions to be believed*, but articles only not to be publicly contradicted; *mere proscriptions* of Papists, Anabaptists, and Puritans? Can *they* be supposed to preach according to the *primitive* signification of these articles, who tell us expressly that they have a *new and acquired sense*, in which they may be honestly subscribed? Is it credible that they should “teach them as they were *first delivered by our Reformers*,” who lament, that in consequence of the errors of those times, the articles contain so many things which are *objectionable*, and which want reforming? These are all methods of viewing and representing the subject for which they find no sort of occasion, who *really adhere to the plain and natural meaning* of the articles, as they are illustrated by the known sentiments and other writings of the Reformers.

3. But let us attend a little more particularly to the *concessions* of these Gentlemen. “A refutation,” the British Critic says, “drawn from the admissions of the author himself, is a refutation drawn from the most satisfactory of all sources.” We will begin then with the admissions of this Critic himself, in favour of our argument. “If,” saith he, “a defection from the church is widely extended, and a *surrender of its orthodox principles called for even by its own sons*, we speak from knowledge when we say, Hoc Ithacus velit, et magno mercentur Atridæ².” To the same effect, but more distinctly and at large, he speaks in another passage which we have quoted below¹.

(y) October, 1797. p. 380. (z) Jan. 1796. p. 71. (q) Ch. 9. § 1.

Dr. Hey “suspects, that many of those who are so impatient about the Athanasian Creed, *secretly favour a change in the doctrines of the church* ^b.” “It is not,” he says in another place, “a thing to be neglected, that many are desirous, at this time, to make a CHANGE in the doctrine of the National Church: *some of these are philosophers and scholars; some even Ministers of the Church* ^c.” “The English Divines,” he also observes, “have been supposed to favour the tenets of the *Semipelagians*, though the Liturgy of our church implies, in several places, that we hold the doctrine of *preventing grace* ^d ;” and though, it may be added, the articles were intended against Semipelagians ^e. Yet the Dr. thinks “they seem likely to continue and be *popular*.”—He clearly admits too, adopting the sentiments, and nearly the words, of Bishop Warburton, that since the Restoration Divines have gotten into the *extreme* which is opposite to the doctrine of Justification by faith. Having mentioned the “great stress laid on” this doctrine previous to that event, . . . “Men did not,” he says, “fairly get into the *opposite extreme* until the beginning of the 18th Century. The stiff zeal of the sectaries was first softened by those eminent men, who were called *Latitudinarian Divines*. . . . Ere long, Faith came to be refined away into nothing: nay, at length, an attempt was made, by a Clergyman, an eminent orthodox Divine, to prove the perfect coincidence between *Christianity* and *Reason*, by showing, that our religion was only a *republication* of the law of nature ^f.”—“At length,” Bishop W. says, “the great GOSPEL-PRINCIPLES OF FAITH. . . . on which PROTESTANTISM was founded came to be held by many for FANATICAL.”—“*Morality* was advanced so high, and *Faith* so frittered into nonsense, that a new Definition of our religion, (namely, that it was only this *republication* of the law of nature,) in opposition to its Founders, and unknown to its early Followers, was

(b) Vol. III. p. 116.

(c) Ibid. Vol. II. p. 199.

(d) Ibid.

Vol. III. p. 203.

(e) See Nor. Lect. Vol. II. p. 209. Note.

(f) Ibid. Vol. III. p. 265, and “Divine Legation,” B. 3.

grown to be the *fashionable tenet* of the times ^z." This, he says again, was "a Principle become *fashionably orthodox* ^y."

Nor will they suffer us to suppose, that these slighted doctrines of Protestantism have ever been reinstated in their ancient credit *since* this period.—According to Bishop W., efforts toward this end were making, "when the old Puritan Fanaticism revived, under the new name of *Methodism*. . . . This," he adds, "soon put a *stop to the recovery* of that middle way, in which *Grace* and *Morality* are preserved in their respective rights: an unhappy disposition now appearing in several opposers of this late revived fanaticism, to return back to the old *latitudinarian* excesses ^x."

"Such improvements," continues Bishop Shipley, "have been made by the clergy, in the *rational* manner of preaching, that in some instances they have even reformed the doctrines of the church itself." . . . "At present," his Lordship adds, "it appears that OUR ABLEST DIVINES have gradually departed from some rigorous interpretations of the articles that prevailed at first: this is not unknown to those who alone have authority to determine what is most expedient for us; and we doubt not, but in their own good time, they will consent to have the *burdens* that are complained of removed ^g."

According, indeed, to the notions of this Prelate, Archdeacon Paley, Dr. Hey, &c. respecting "the effects of age in articles of religion," and their supposition that a church is, in reality, constantly *changing* its creed, *this difference* between the *actual* and *professed* sentiments of our Divines *must* obtain under the present circumstances of our church. A passage from the Archdeacon shall confirm what has already been advanced to this effect. After mentioning the inconveniences attending "established creeds and confessions" before noticed, "However," he adds, "they may express the persuasion, or be accommodated to the controversies, or to the fears of *the age in which they are composed*, in process of

(z) Doct. of Grace, p. 316—319.

(y) Ibid. p. 325.

(x) Ibid. p. 326.

(g) Charge. 2 p. 43.

time, and by reason of the changes which are wont to take place in the judgment of mankind upon religious subjects, they come at length to *contradict the actual opinions* of the church whose doctrines they profess to contain ^h." That the doctrines of our church therefore should be believed and taught *now* as they were taught near 240 years ago, is a thing scarcely possible!

The concessions of Dr. Croft also deserve further attention. Having proposed the question, "Whether, upon the supposition that the reformation had been deferred till our days, the articles would not have been *materially different* from the present? No advantage," he answers, "is given by allowing that they *certainly would*;" and then proceeds to show how *proper and necessary* this would be. Speaking of the doctrines of the articles, and the opinions which obtained when they were first imposed, "Opposite errors in our time," he says, "require a DIFFERENT KIND of religious instruction ⁱ." Now what is this but the very reverse of the doctrine of his pamphlet? That, in such a case, some *verbal* and *trivial* difference would obtain, may readily be admitted without affecting the question. But with whatever propriety it would be done, for that is not here our subject, they who would now make the articles MATERIALLY DIFFERENT, and who maintain that a *different kind of religious instruction is now proper*, must believe and teach something *materially different* from these articles, which is surely the very contrary to *adhering* to them, and teaching them, as they were *first delivered by our reformers*.

But that, in Dr. C.'s judgment, this difference would not consist in any thing trivial or unimportant, but in the fundamental and most distinguishing doctrines of the gospel, in the articles which respect grace, faith, and good-works, he has fully informed us. That these articles "lean towards the side of enthusiasm," he seems not to doubt but

(h) Moral and Polit. p. 568, 4to.

(i) Bampt. Lect. p. 110.

every body must admit ; and it “ is neither,” he says, “ to be condemned nor wondered at^k.” We may be pardoned for repeating the passage, because the Doctor has honoured it with a place in two separate publications^l, which shows that it is expressive of his deliberate judgment, and of a sentiment he is zealous to propagate.

But surely this is leaning towards the representation Mr. Hume has made of our established creed^z. It is, however, another proof, that Dr. C. and those of his opinion, have not strictly adhered to the doctrines of this creed. It cannot be supposed that, with the whole aggregate of learning and rationality, which it seems they exclusively possess, they should believe, and teach, that which only *leans* towards this degrading error. Nay, the passage not only proves, that Dr. Croft and his associates do *not* adhere to the doctrines of the articles, contrary to what his pamphlet maintains ; but also, as far as his authority reaches, that those whom he calls Methodists *do* adhere to them, which he denies. For, according to his statement, the matter stands thus : The doctrines of the Methodists are mixed with *enthusiasm* : the articles of our Church lean towards *enthusiasm* : then, according to the most consummate logician, things that are *like the same thing, are like one another* : Ergo, the *doctrines of the Methodists*, and the *articles of our Church* are *alike* ; and Dr. Croft’s differ from both ! At least, this *leans* towards a proof of the point. But Dr. Croft shall further ratify it. The author of *Pietas Oxoniensis*, (a professed Calvinist and Methodist, and abettor of Gospel ministers) Dr. C. says, “ *well knew* that the *articles leaned* to his side of the question ; in this he, and all the fraternity triumphed^m.”

But who would expect any thing in support of our position from our very warm opponents, the Antijacobin Reviewers ? Yet even they have heard of “ the ratiocination of the cold Theologian.” And mark their words. “ We cannot,” they

(k) Ibid.

(l) Ibid. and *Strict. on Paley*, &c. p. 58.

(z) See below, Ch. 8. § 2.

(m) *Strictures on Paley*, &c. p. 63.

say, “but lament, that learning too often operates on the minds of our grave Dignitaries, with an influence fatal to common sense and nature. We have had occasion to peruse more than one Infirmary sermon, for instance, from the *Clarendon press at Oxford*, a dry, unanimated, philosophical lecture; MORE IN THE MANNER OF ARISTOTLE THAN OF CHRISTⁿ.”—Another passage, not a little to our purpose, they have produced us, from their deservedly admired author, Mr. Jones; and from a work upon which they bestow the very highest encomiums. “We have allowed,” says ‘this excellent advocate for sound principles in religion and politics,’ as they characterize him, “so much to human philosophy, that it is *too commonly known* against our preachers, and factiously objected to them, that they NEGLECT THE GOSPEL, and take what they call *good natural religion* into the pulpit.—This is JUSTLY thought to be a GREAT AND CRYING ABUSE; in consequence of which *Gospel-preachers* arise and abound, who have no authority to teach the people^o.”—And “the root of” this, he adds, is, that “our preachers are formed and educated” after such “directions as Bishop Warburton’s^p.”

Surely then, all these Gentlemen forget themselves, when they so indignantly “reprobate” and “spurn^q” the mention of this circumstance by others. If there is *not* a foundation for the charge, why are they thus guilty of *slandering* their brethren? Why, in all these ways, do they contribute towards the support and propagation of such an idea? If there is a foundation for it, and if this conduct is, as they here say, “JUSTLY THOUGHT TO BE A GREAT AND CRYING ABUSE, why do they on other occasions so vehemently deny it? And why may not *others*, who view the matter in this light,

(n) Nov. 1799. p. 306. (o) Ibid. Nov. 1798. p. 528. (p) Ibid.

(q) See Croft’s *Strictures on Paley*, &c. p. 145; Clapham’s *Ser. at Boroughbridge*, p. 28; Daubeny’s *Appendix*, p. 622; &c.

openly lament it, as well as themselves? What constitutes that conduct weakness, and enthusiasm, and reviling in *some* ministers in the church, which is not such in others? And if, in reality, they do not perceive a *nearer* resemblance between our doctrines and those of the *church*, why do they thus characterize them by the *same epithet*? And why do they *say* “that the *articles* lean to our side of the question?”

Nor can our conclusion be evaded by saying, that *their* observations are confined within much narrower limits. Some of our writers, doubtless, may have expressed themselves in *too general terms*. It was natural for men, under their circumstances, and experiencing their treatment, to do so. The persons, however, censured in the passages just quoted, are “The Clergy,”—“Our ablest Divines,”—“Our Preachers,”—“The English Divines^r,” &c.; expressions which extend the conduct in question far beyond what this work undertakes.

4. But, as the opposers of our doctrines would be thought to have great respect for the judgment of our *Bishops*, and wish to charge us with a dereliction of our duty towards these dignitaries of the church^s,—Let us hear the OPINION of some of our most active and eminent PRELATES on the subject we are discussing.

Few men, it may be presumed, have worn the Mitre with more lustre than Archbishop Secker. And there is, perhaps, no writer whose works are more generally recommended to the perusal of the clergy, by the present Bishops, and other Dignitaries of our church^t. His opinion, therefore, cannot but highly deserve our attention. One passage, decisively expressive of this opinion, has already been produced^o. We will here add another. Treating then directly on our subject, he addresses the clergy thus:—“To improve the people effectually, . . you must be assiduous in

(r) Above p. 30, 31, 34. (s) See Antijac. Rev. April 1799. p. 364. (t) See the charge of the Bishop of London, 1791; list of Books recommended by the Bishop of Chester; &c (o) Title page.

teaching the principles not only of virtue and natural religion, but of THE GOSPEL; and of the gospel, not as ALMOST EXPLAINED AWAY by modern refiners, but ‘as the truth is in Jesus;’ as it is taught by the church of which you are members; as you have engaged by your subscriptions and declarations, that you will teach it yourselves.—You must preach to them faith in the ever-blessed Trinity; . . . you must set forth the original corruption of our nature; our redemption according to God’s eternal purpose in Christ, by the sacrifice of the cross; our sanctification by the influences of the Divine Spirit; the insufficiency of good works, and the efficacy of faith to salvation. . . .

The *truth*, I fear, is, that MANY, IF NOT MOST OF US, have dwelt too little on these doctrines in our sermons, . . . partly from not having studied Theology deeply enough to treat of them ably and beneficially: God grant it may never have been for want of inwardly experiencing their importance.—But whatever be the cause, *the effect has been lamentable*.—Our people have grown less and less mindful, first of the *distinguishing* articles of their creed, then, as will always be the case, of that one which they hold in common with the heathens; . . . flattering themselves, that what they are pleased to call a moral and harmless life, though far from being either, is the one thing needful. . . . Reflections have been made upon us . . . on account of these things, by Deists, Papists, Brethren of our own’, &c.”

The pious Bishop of London has thought it necessary to give a perfectly similar exhortation to his clergy; which is, in effect, acknowledging a similar occasion for it. Amidst many other excellent admonitions, “More particularly,” his Lordship says, “it will not be sufficient to amuse your hearers with ingenious moral essays on the dignity of human nature, the beauty of virtue, and the deformity and inconvenience of vice. This will be a

feeble and ineffectual effort; will be as founding brass and a tinkling cymbal. If you wish for any effectual success, you must take a very different course. You must lay before your people, with plainness and with force, the great *fundamental doctrines* of the gospel." And, having enumerated those which *we* consider such, "These," his Lordship proceeds, "are the great evangelical doctrines, which must be pressed repeatedly with devout and solemn earnestness, on the minds of your hearers, which can alone speak to their consciences, their affections, and their hearts." Thus does this venerable Prelate condemn a contrary conduct, and recommend the precise mode of preaching adopted by us.

The learned Bishop of Lincoln quashes, at a stroke, all the casuistry, we have seen employed to *evade* the plain meaning of the articles, and to *justify subscription without actual belief*. "The Articles," he says, "are to be subscribed in their PLAIN AND OBVIOUS SENSE, and assent is to be given to them *simply and unequivocally*." Nor *can* the contrary procedure be condemned more strongly. "If," his Lordship proceeds, "the candidate for holy orders thinks that he sees reason to *dissent from any of the doctrines* asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment, should induce him to express his *solemn assent to propositions, which in fact he does not believe*. . . . And let it be ever remembered, that in a business of this serious and important nature, NO SPECIES WHATEVER OF EVASION, SUBTERFUGE, OR RESERVE IS TO BE ALLOWED, OR CAN BE PRACTISED, WITHOUT IMMINENT DANGER OF INCURRING THE WRATH OF GOD^x."

That great Divine, Bishop Horsley, has occupied nearly a

(w) Ch. 1799, p. 22, 23.

(x) Elements of Theology, Vol. ii. p. 567. How does the British Critic reconcile his unqualified praise of all this, with his "avowed satisfaction in," and high commendation of *Dr. Paley's* notions? See his Rev. for December, 1799, and above, p. 19.

whole Charge in specifying, lamenting, reprobating, accounting for, and attempting to reform, the conduct in question. The reason, in this Prelate's opinion, why the labours of the clergy are not more efficacious in stopping the progress of infidelity and sectarism, he says, is, "that erroneous maxims are gone abroad, which, for several years past, if my observation deceive me not, have very much governed the conduct of the *parochial clergy* in the *ministration of the word*."——These maxims, he tells us, are, "That it is more the office of a Christian teacher, to press the *practice* of religion upon the consciences of his hearers, than to inculcate and assert its *doctrines*." And, "That *practical religion and morality* are *one* and the *same thing*: That *moral duties* constitute the *whole*, or by far the better part, of *practical Christianity*."——"Both these maxims," his Lordship proceeds, "are erroneous: Both, as far as they are received, have a pernicious influence on the ministry of the word. The first, most absurdly separates practice from the motives of practice. The second, adopting that separation, reduces practical Christianity to heathen virtue; and the two, taken together, have much contributed TO DIVEST OUR SERMONS OF THE GENUINE SPIRIT AND SAVOUR OF CHRISTIANITY, AND TO REDUCE THEM TO MERE MORAL ESSAYS.—The system chiefly in request, with those who seem the most in earnest in this strain of preaching, is the strict, but impracticable, unsocial, sullen moral of the *Stoics*.——Thus, under the influence of these two pernicious maxims, it too often happens, that *we lose sight of that which is our proper office*, to publish the word of reconciliation, to propound the terms of peace and pardon to the penitent; and we make no other use of the high commission that we bear, than to come abroad one day in the seven, dressed in solemn looks, and in the external garb of holiness, *to be the APES OF EPICTETUS*." This may serve as a

(y) Ch. 1790. p. 3.

(z) Ibid. p. 4, 5.

(a) Ibid. p. 5, 6.

specimen; but, as we have said, nearly the *whole Charge* is to the same effect.—And this opinion of the Bishop of Rochester is fully approved and confirmed,

By the late excellent Bishop Horne. Speaking of those who make too much of, what they call, natural religion, and of the increase of infidelity occasioned by this conduct, “And,” he says, “as *the unedifying morality of our pulpits* is a growth from the same root, we need not wonder at the zeal and earnestness, with which it hath very lately been treated, by a learned and able Prelate of this church, whose *words are the words of wisdom*, and his *example worthy of imitation*.”

This prelate, a note informs us, is Bishop Horsley.—Again: “Of late times,” says this ornament of our church, “there hath been a prejudice in favour of good *moral preaching*; as if the people might do very well, or even better, without the knowledge of the Christian mysteries; a good moral life being the end of all teaching. The enemies of Christianity, taking advantage of this prejudice, have made a total separation between the works of religion, and its doctrines; pleading the example and authority of some of our divines. And it *must not be concealed*, that, by delivering cold *inanimate lectures on moral virtue, independent of Christianity*, MANY OF OUR CLERGY of *late years* have lost themselves very much in the estimation of the religious part of the laity^d.” We will only add, for we might proceed at pleasure,—

The opinion of the very eloquent and eminent Bishop of Durham, on the subject. Having noticed the obligations which are upon ministers to preach the established doctrines, he says, “The DOCTRINES which you are thus bound by your *duty to God*, to the *laws of your country*, and the *engagements of your profession*, to inculcate and maintain, have been of LATE YEARS TOO MUCH NEGLECTED: as if doctrines of faith were subordinate parts of Christianity.

(c) Ch. 1792. p. 19.

(d) Ibid. p. 14.

Yet, all that distinguishes Christianity from other religions is doctrinal."

His Lordship then proceeds, after the manner of the Prelates already noticed, to investigate the causes of this neglect. "As doctrines of faith," he observes, "are so important a part of a Christian minister's duty, it concerns him to guard himself against the *causes which have operated to their* NEGLECT. One cause has been, the supposed unfitness of such subjects for general instruction, especially of the poor and uneducated^f." . . . "But," after some other pertinent observations, "whatever," he adds, "*our* doubts of their capacity may be, the injunction is clear and positive, that to them the gospel should be preached. But what is this gospel? . . . Not mere precepts of morality. . . . The good tidings are the hopes and consolations which are offered by the new covenant, and rest on the satisfaction made for us, *not by ourselves*, but *by our Redeemer*. To preach the gospel, therefore, is to preach the doctrines of satisfaction by the death of Christ; that is, the doctrines of atonement and redemption: and to preach them to the poor, is to preach them to the *congregations from which they have often been studiously excluded*g."——"Another cause," it is added, "*of the neglect of these doctrines* has been the improper use made of them by enthusiasts. . . . The rationalist adopted an opposite doctrine to the enthusiast; and *moral works* were held out as *alone necessary to salvation*. The conclusion was founded on a common fallacy, that where one extreme is wrong, the opposite must be right. Yet this is in truth, an error, at least as unscriptural, and of as great magnitude as the other^h."

Such was this learned Prelate's judgment in 1792, and five years of further diligent attention to the subject, seems fully to have confirmed him in the opinion. In his admired

(f) Ibid. p. 18.

(g) Ibid. p. 19.

(h) Ibid. p. 20.

charge delivered in 1797, having mentioned it as his sentiment, and “assigned his reasons for thinking, that the growth of scepticism and infidelity in the Christian world, is chiefly to be ascribed to an almost universal lukewarmness and indifference in Christians, respecting the *essentials of their religion, the peculiar grounds of their faith, of their hopes, and their fears* ;” and, having observed how exceedingly it concerns the clergy to inform themselves, “whence arises this unchristian lukewarmness,” he adds, “Upon the most diligent view of the subject, I am persuaded, that lukewarmness in religion is, in a great measure, to be ascribed to the following causes:” and then specifying *four*, one of them is,——“AN INFREQUENCY IN THE PULPIT of those subjects which constitute the PECULIAR DOCTRINES OF CHRISTIANITYⁱ.”——On this cause, therefore, his Lordship continues particularly to expatiate, and urges upon his clergy the removal of it, with the utmost force of pious eloquence and zeal.

And is there, after all, *no ground* for this complaint? Do not these distinguished Heads and Champions of the church, after “the most diligent view,” *understand* the subject? Or are *they* guilty of “gross misrepresentation?” Is *this* “the raving of enthusiasm?” Or will the British Critic and Mr. Daubeney call *this* “the reviling of sectaries^k?” Men may indeed *say* what they please, and when they please *contradict* at one time what they *affirm* at another. Thus however does it appear,

That one class of these Divines in *vindicating* such a conduct,—another in *confessing* it, and our Bishops in *lamenting* it, conspire to *establish the fact*, in opposition to our Affailants, that *many* of them have not adhered to the *obvious doctrines of the articles*; or in other words, do not *preach so evangelically* as these forms:——And thus, on the other hand,

(i) Page 21. (k) Brit. Crit. September, 1797, p. 302; Guide to the Church, p. 324; 373.

do *we* profess to adhere to their *plain meaning*; thus is it *confessed* that the articles lean to our side of the question; and thus do these eminent Prelates recommend, with all their energy, the very style of preaching by which *we are characterized*, for which we are *calumniated*, and *which only* we would here vindicate.

The importance of our subject, however, it is presumed, may justify its more full discussion. Let the reader then only exercise a little patience, and he shall be fully satisfied on the question.

CHAP. II.

The REAL SENSE OF THE ARTICLES, AND DOCTRINES OF OUR REFORMERS investigated, and appealed to, on the question.

SECTION I.

The true interpretation sought, from—our DIFFERENT FORMS as they illustrate and explain each other; the TITLE, and PREAMBLE annexed to the articles; the CIRCUMSTANCES and OBJECT of our reformers; their OTHER PUBLIC AND APPROVED WRITINGS; and the AUTHORITIES they respected.

MUCH, it has appeared, is done to show, that the articles are not to be interpreted according to their *literal* and *obvious* meaning; but that *less* is often intended in them than seems to be *expressed*. The most orthodox of our opponents contend for this extenuating construction of *some* of the articles. Is there then really *any* ground for it? “The meaning of the Articles,” the Antijacobin Reviewers have allowed, “*is undoubtedly to be sought from the framers of them^a.*” Is there then, in reality, *any* evidence, or *any* presumption, that the framers of our articles did not mean to be understood according to the natural, obvious, and full signification of their words?

Men's words are the usual channel through which they discover what they wish to be known of their intentions. And no men, it is presumed, have afforded greater proof of their abhorrence of every species of duplicity and prevarication, than the original framers^b of our articles did: no occasion could be more adapted to call forth their integrity into its full exercise: no set of men ever used greater deliberation, or discovered greater seriousness in any undertaking^c.

(a) January 1800. p. 19.

(b) The Martyrs Cranmer, Ridley, &c.

(c) See Burnet's Hist. of Reformat. Vol. ii. p. 93, 155, 405. Strype's Life of Cranmer, p. 273.

Besides, we have here their public professions and declarations on these subjects, upon different occasions, under different circumstances, and in a variety of forms. The articles, homilies, and liturgy of our church, are three distinct species of writings. They were composed at different times, and, in some respects, for different purposes. And yet, in point of doctrine, they uniformly breathe the same spirit, and express themselves with the same degree of force. No one of them contracts the ideas, or by any means lessens the import of the rest; but, when compared with honesty, and understood according to the common rules of interpreting written compositions, each mutually illustrates and confirms the full, and natural sense, of the others. In this light they were uniformly considered by the great characters who reviewed, and examined them, at their first establishment^d; and, whatever may have been urged to the contrary from a few *detached passages*, he must be a very superficial Theologian, who considers them *thoroughly*, and does not perceive the same *exact harmony* in them now. To the great disturbance of such Divines as Archdeacon Paley, the doctrines of the articles are “woven with much industry into her forms of public worship^e.”——This circumstance, therefore, must materially assist us in discovering the original sense and intention of the *whole*, and leaves little room to doubt but it was that which is most obviously suggested by the *words*, when understood according to the common use of language applied to such subjects.

If, however, a doubt could remain of the *Design* of such words, so repeated, and under such circumstances, even *that* would be removed by the *Title* which the Articles bear. “To form an additional barrier,” as the Antijacobin Reviewers well express themselves, “to fix expressly what was sufficiently fixed already by its own quality, to shut the door for ever against such sophistry,” as that of Dr. Paley

(d) See Strype's Eccles. Memorials, p. 32, 84, 85, 210; Act of Uniformity; &c. (e) Above, p. 20.

and his approvers, “the very articles themselves are averred by the very convocation which framed them, to be framed ‘for AVOIDING DIVERSITIES OF OPINIONS, and the establishing of *consent* touching true religion’.”

Now surely the authors of these forms of doctrine, must have best known their own meaning and intention in them. And while *they* have so unequivocally declared, that *this* was their object, it must be an extraordinary mode of reasoning that can *now* prove the contrary. But how could this end be obtained, or even hoped for, if they did not, as clearly as possible, discover their *Intention* by their *Words*? In what other manner was it to be collected? How otherwise was this uniformity of doctrine to be established, and propagated through the nation? It does not indeed, by any means, appear from hence, as some have perversely argued^g, that their ideas of consent extended to *every subject*, and *every opinion*, that can possibly enter the Theologian’s mind. They had, no doubt, immediately in view, the great subjects then in controversy, and upon which they *professedly* treated in these Articles; and on each subject, the *extent* to which they have *expressly* decided. But so much they must have intended by the phrase: This their avowed object rendered necessary; and this is that for which we contend.

But our argument receives a still further confirmation from the Royal DECLARATION, which is prefixed to the articles. This, which, like preambles in general, was made for the express purpose of teaching us the right method of interpretation, has determined the matter in the fullest manner in which words can possibly determine any thing. It speaks of the *literal meaning* of the said articles, as “the true and usual” meaning. It prohibits us from “*varying or departing* from them in the *least degree*,” or from “affixing any NEW SENSE to any article.”——And what is not a

(f) Jan. 1800. p. 19. (g) The Confessional; Friend in his Letters to Bishop Pretyman; and others who wish to disparage subscription to human forms.

little remarkable, in regard to that article, with which Divines *now* take the *greatest liberties*, and which they *most labour to evade, extenuate, and annihilate*, this preamble is the *most express in prohibiting such a procedure*. The injunction in respect to this is, “That no man shall either *print or preach to draw the article*^z *aside any way*, but shall submit to it in the *plain*, and FULL MEANING THEREOF; and shall not put his OWN SENSE or comment to be the *meaning of the article*, but shall take it in the LITERAL AND GRAMMATICAL SENSE^h.”——If therefore common language is any longer to be made the vehicle of common sense, whatever is the *plain, literal, grammatical, and full sense* of the words of the articles, *that* is the sense in which they are to be understood.

This declaration, it is true, was not provided either at the time when these articles were first compiled, or imposed, and is therefore only evidence of their intention *then*, as it teaches that this literal and grammatical sense, was “always” the “true and usual” sense of them. But, admitting its validity, which is generally done by our Divinesⁱ, this circumstance of its posteriority renders it of *more* importance as a directory to us. It shows, what well deserves our attention, that it was not, as some would insinuate, only on the *first moment* of her emerging from Popery, that our church adopted this mode of interpretation; but, that more than half a century afterward^k she adhered to it; or, to speak more correctly, did not descend *below* it.

And as to any interpretation less favourable to our scheme, being inferred from the supposed *Design* of this Instrument; whoever impartially considers the real occasion and circumstances of it will, surely, find, that they af-

(z) The 17th, no doubt, is meant.

(h) See the preamble to Arts.

(i) Bishop Burnet's Expo. of Arts. Intro. p. 8; Dr. Bennet's Essay on 39 Arts. p. 423; Dr. Ridley's 2d Letter, p. 143, &c. and Postscript; &c.

(k) See Ibid.

ford much stronger reasons for the very opposite conclusion. If we will suffer it to explain its own design, it accords precisely with its expressions. It ties Divines to this strict adherence to the Articles, from a conviction, that, thus explained, they “contain the true doctrine of the Church of England, agreeable to God’s word;” and in order, to terminate the “unhappy differences” consequent upon a departure from this rule of interpretation.

But what is the history of this Injunction? Bishop Laud, in favour at Court, and a few of his Associates, had adopted, what are sometimes called, milder notions, on the points peculiar to Calvinism, than those which, according to the united testimony of all parties^m, generally prevailed in the nation, at that period. On this account, Bishop Burnet informs us, they were accused of “departing from the true sense of the Articles. But it was answered by them, that since they took the Articles in their literal and grammatical sense, they did not prevaricate. And to support this,” adds his Lordship, “that declaration was set forthⁿ.” In this view therefore, and as it is expressive of the doctrines *then* taught in the church, it proves our point *a fortiori*; inasmuch as, of the two parties into which the church was divided, that which was the most moderate professed to reach this standard, while the other, which consisted of a great majority, was supposed to exceed it. And that an instrument thus circumstanced, so positively and expressly inculcating the direct contrary, should have ever been construed into a general licence to deviate from the plain and full meaning of these articles, is, surely, an almost unexampled instance of the perversion of common sense, and common language, and of the triumph of casuistry over conscience.

2. All this then appears upon the very face of the Prayer-book; and only additional support of our Doctrine will be

(l) See the Preamble. (m) See below, §. 2. (n) See Remarks on the Examina. of his Expo. of the 2nd Art of our Ch. p. 3.

discovered, from a more extensive view of the OBJECT and SITUATION of the authors of our established forms. The circumstance usually alledged in support of a contrary opinion, is,—That *the errors of the church of Rome being founded on the side of human powers and merit, our Reformers, to correct these errors, expressed themselves too strongly on the opposite side of the question* ; or, to borrow Dr. Croft's simile, That to make the crooked straight, they bent it the other way°. This circumstance the Doctor assigns as the reason, why “the articles concerning grace, faith, and good works, lean towards the side of enthusiasm,” and why such a leaning “is neither to be condemned nor wondered at^p.”

But is it not in itself a thing equally probable, that they would make every possible concession towards those from whom they separated, and whom they were anxious to conciliate into an approbation of their principles? And, when the characters of our Reformers and the other circumstances of their situation are considered, is not there a strong presumption that this would be their conduct? Their good sense and knowledge of mankind would suggest to them, that on no other plan they could so reasonably expect the accomplishment of their designs. The temper of Cranmer, who at its origin, and during so considerable a part of its progress, was at once the main-spring, and chief Director in the business, and who had so principal a hand in the actual composition of our articles, would incline him to such a procedure^q. And afterwards, when these articles were finally adjusted, and established by law, it was the known disposition, and express direction of Queen Elizabeth and her Council, that nothing should be insisted upon unnecessarily, but that every suitable *concession* should be

(o) Bamp. Lect. p. 110; Gray's Bamp. Lect. p. 265; Hey's Nor. Lect. Vol. III. p. 497.

(p) Bamp. Lect. p. 110.

(q) Strype's Life of Cranmer, p. 272. and passim.

made towards the ancient system. The nature of their situation would indeed make such a procedure appear even necessary, in order to the smallest prospect of success. And such we are assured it was in fact. "It was the principle of Cranmer," Bishop Pretyman observes, "to proceed with moderation, not to reject too much of what people had been accustomed to, to procure a *gradual change* in their opinions^q; and "Elizabeth's apparent attachment to usages that had obtained under the ancient establishment," his Lordship adds, caused "several alterations to be made with a view to conciliate the Roman Catholics^r,"—Bishop Burnet had before taught, that the avowed Rule by which the Agents in this business proceeded was, to make *no innovation without the most substantial reason for it*; but, in imitation of Christ and his Apostles at the first establishment of Christianity, *to accommodate their system to the prevailing opinions and prejudices*, as far as was compatible with what they deemed essential to be received^s. And, that in many respects, they unquestionably adhered to this rule, we have an irrefragable proof in the clamours of their contemporaries the Puritans, and of Dissenters ever since, for a further reformation^t. These clamours, at the first, indeed, related rather to other matters than to *doctrines*; but it would be unaccountably strange to suppose that they acted upon directly opposite principles with respect to doctrine, from those by which they were governed in external matters.

Admitting, however, for the sake of argument, that if to have secured the Church against the errors of Rome had been the *only* object of our Reformers in the Articles, it were possible, they would have acted as the objection sup-

(q) Elements, &c. Vol. II. p. 22.

(r) Ibid. p. 25.

(s) Hist. of Reformation. Vol. II. p. 73. See also Hume's Hist. v. 5. p. 149.

(t) See Neal's Hist. of the Puritans, Vol. i. p. 180, 235, and passim; Mr. Wellbeloved's Sermon, entitled, "The principles of Roman Catholics and Unitarians compared;" &c.

poses, and have verged in their language toward the opposite extreme. Was this really the case?—If we may credit the Bishops, Burnet^v, Conybeare^w, and Pretymann^x; the Doctors, Heylin^y, Ridley^z, Tucker^a, Hey^b, and Croft^c; the Historian Mr. Hume^d; or in short, the collective evidence of nearly all modern writers, on the subject, it was *equally* the object of the framers of our national Creed, to guard against the extravagancies of those who proceeded to THIS EXTREME, and to free themselves from the calumnies these extravagancies had occasioned. “It was the endeavour of Elizabeth,” says Hume, “to guide her people by God’s rule, in the JUST MEAN between the corruptions of Rome and the errors of modern Sectaries^e.” And to the same purport speak the rest, with respect to the founders of our Establishment in general. His Lordship of Sarum mentions the prevalence of this latter evil, as ONE of TWO ESPECIAL circumstances, which rendered an established form of doctrine necessary^f. To provide against it was therefore a full *half* of the intention of our articles. Heylin would almost insinuate, that, when these articles were finally revised and imposed under Elizabeth, to guard against this extreme was their PRINCIPAL OBJECT^g. And, that this supposed error really consisted in laying too great stress upon the doctrines of divine grace, as opposed to the powers and merit of man, these writers would leave us no room to doubt. Besides their express assertions, and general reasonings, the very epithets applied to those accused of

(v) Hist. of Reformation. Vol. ii. p. 27, and 113. and Expo. of Arts. p. 4.

(w) Ser. on Sub. in the Oxford Enchiridion, &c. p. 242.

(x) Elements &c. Vol. ii. p. 36. (y) Quinq. Hist. p. 589, 597, of his Tracts.

(z) 2 Lett. to Conf. p. 24, 29, 141, 168.

(a) Letters to Dr. Kippis.

(b) Nor. Lect. Vol. iii. p. 330.

(c) Bamp. Lect. p. 109—112.

(d) Hist. of England, Vol. v.

Ch. 40. p. 149.

(e) Ibid.

(f) Expo. of Arts. p. 4.

(g) Quinq. Hist. p. 589, 597.

it, establish the point. They are denominated, among other distinctions, “mad enthusiasts;” “corrupt gossellers;” “men who thought that if they magnified Christ, and depended upon his merits, they might disregard morality;” “those who thought themselves more evangelical than others;” and who “busily stickled in the maintenance of Calvin’s doctrine^h.” The “12th Article,” the Bishop of Lincoln says, “was added in 1562, in opposition to the opinions of certain sects called Antinomians, Solifidians, and Gossellers, who denied the necessity of good worksⁱ.” “Our Church,” Dr. Hey proceeds, “did not . . . properly intend to lay down any doctrine of predestination; but only to *declare against abuses actually prevailing*^j ;” or, as Mr. Daubeny explains the matter, only to “give a series of texts relative to a certain mysterious subject, *chiefly for the purpose of guarding against the abuse of them*^k.” In this case, therefore, the authors of our forms of doctrine would necessarily use the very utmost caution in the expression of their sentiments. They would, as far as the language of their times, and the subjects in hand rendered it possible, express just what they intended to be received, and no more. They could not express themselves too strongly against the old errors, but they encouraged the new ones. They were placed between Scylla and Charybdis, and could not steer at too great a distance from the one, without equal danger of splitting upon the other. And thus have these Gentlemen, by their own statement, set their bending objection straight, and proved, notwithstanding its general prevalence and apparent plausibility, that it has no foundation whatever.

There are persons however, who, notwithstanding all this, believe it a fact, that as far as *doctrine* was concerned, these very extravagancies, not less than the corruptions of

(h) Ibid. ; History of Reformation. Vol. ii. p. 27; &c. (i) Elements, Vol. ii. p. 265. (j) Nor. Lect. Vol. iii. p. 502.

(k) Appendix, &c. p. 219.

Rome, consisted in a depreciation of the doctrines of grace. So far, it is, on the other hand, maintained, were the Sectaries which then prevailed in England from proceeding to the extreme which abuses those doctrines, that a leading feature by which, in common, they were distinguished, was, their rejection of such tenets; their rejection, or extenuation, of the “doctrines of Original sin, and Predestination, and Election, and adherence to those of Free will and human Merit.” Nor is this opinion unsupported by unexceptionable evidence. No testimony of an individual on such points, perhaps, deserves greater attention than that of Mr. Strype. No man seems to have investigated these matters with more diligence, and few have obtained greater credit for integrity. There is a “Testimonial prefixed to the second vol. of his Annals,” which is referred to by Bishop Watson^k, “of his ability for writing an ecclesiastical history of the church of England at, and after, the first Reformation, and a recommendation of his work signed by above twenty Bishops.” And yet, if we may credit Mr. Strype, they were not abusers of Calvinism, but persons of the very opposite principles, “who first made a separation from the Reformed Church of England in 1550;” who excited the anxiety, and exercised the Pens, of the principal Reformers in Queen Mary’s time; and in short, who constituted the principal Sects that obtained, and were noticed, in 1552, 1562, and 1571, the periods when the articles were especially under consideration; when they were framed, revised, and finally established^l. The principles, Mr. S. mentions, among those which especially distinguished these Sects, are, that they “held the opinions of the Anabaptists and Pelagians, and violently opposed the doctrine of Predestination;” that they “held *freewill*, man’s righteousness, and justification by works; doctrines which the Protestants in the times of

(k) Tracts Index.
these years.

(l) See Eccles. Mem. and Annals under

King Edward, for the most part, disowned;" that they "denied the Divinity of Christ and of the Holy Ghost, the doctrine of Original sin, Predestination and free Election, &c. which the Protestants here generally held^m."

The same thing is indeed obvious from another consideration. The Sectaries against whom the Articles are said to have been principally intended are, the Anabaptists, and the Puritansⁿ. Now that the errors of the Anabaptists were on the *Pelegian* side of the question, there can be no doubt^o. And, when the Articles were first framed, and, in substance, made what they now are, the *Puritans* did not exist^p. Nay, there is very strong evidence, that at the time when these doctrinal standards assumed their precise present form, no difference had commenced between the Episcopal Churchmen, and those afterwards called Puritans, in matters of *doctrine*; but, that the leaders of our Reformed Church were unanimous in decrying the above Anticalvinistic sentiments as heretical^q.

Now in proportion as this account of the matter is received, the former one must be rejected, and of course all reasonings upon it. But then, our system will be equally supported upon another principle. In this case, as will appear more fully hereafter^r, the prevailing sentiments of our Reformers were those now usually termed Calvinistic, and they are expressed with great moderation. Our opponents may admit whether of these accounts they please, they are equally unfriendly to their *extenuating* system. If, according to the former, and now common representation, it was a principal object with the authors of our forms to guard *against Calvinism*, then certainly they would verge no nearer it than

(m) See Ibid. (n) Above, p. 19. (o) See the 8th. of King Edward's Arts. in the Collection, &c. to Hist. of Reformation, p. 210; and Hist. itself, Vol. ii. p. 110. (p) See Strype's Life of Parker, p. 154. (q) See *ibid.*; Neal's Hist. of the Puritans, p. 137, 162, 268; Rogers' Preface to his Expos. of the Articles, &c.

(r) Sect. 2nd. of this Chap.

what they deemed essential truth; if, according to the latter account, they were themselves, in the above sense, *Calvinists*, this consideration will prohibit the smallest extenuation of the plain meaning of their words. And every one of the statements which have been made, their concessions towards the ancient system, their rejection of Calvinism, or their unanimity upon it, militates also directly against the frequent insinuation*, that expressions were adopted beyond what was intended, in order to accommodate, and to comprehend the Calvinists.

3. Another method by which we may approach the precise doctrines intended to be established in the written confessions of our Church, is, The examination of the OTHER WRITINGS AND DECLARATIONS of her Reformers, on the same subjects; especially those which were of great publicity, or had the sanction of authority.

These writings are at once commentaries upon the established Creed, and in themselves direct evidences what doctrines were uniformly taught by the framers and imposers of it. It would indeed greatly exceed the limits of our plan to exhibit here this evidence in its proper force. We will however venture to assert, that, from the Accession of Edward when the articles of our faith first came under regular discussion, to the period when they assumed their present form, and were finally imposed under Elizabeth, there is no other production either of any collective Body of the chief Agents in the business, or even of any principal individual among them, that in the smallest degree restricts the most full and doctrinal interpretation of these articles upon the points in question. Nor did these venerable men ever, at any future period, discover by their writings any relaxation of the sentiments here expressed. In expatiating upon them more at

(s) See Croft's Bampton Lect. p. 109; Strictures on Paley p. 58, Antijac. Rev. for January 1800, p. 47.

large, they oftentimes pursued these doctrines still further, and went *beyond* what is necessarily implied in the established compendium; but it was left for Divines of another Century to *explain them away*.

We begin with the accession of King Edward, because then only, it is, and must be, confessed, the legal and regular reformation of our Church commenced. Before that period, as Bishop Burnet expresses the matter, “it was rather conceived than brought forth.” Bishop Pretyman, accordingly, calls Edward the “first Protestant King of England.” The great hero of this work, Cranmer, had before laboured under perpetual and invincible restrictions from the austere and capricious Henry: and, as might naturally be expected, his own mind, and the minds of his associates, only opened upon the erroneous system gradually; and by the same gradation advanced toward the perfection of truth. The productions of Henry the Eighth’s time are not therefore the proper illustrations of our articles. As well might we attempt to illustrate the perfections of a man by the half-formed Embryo; as well might we recur to the dawn of the morning to illumine the meridian brightness. These publications were indeed excellent in comparison of what preceded them, and in some particulars their doctrines are sound; but they notoriously, and confessedly, retain many of the peculiarities of the Romish faith. “In the articles of religion published by Henry the 8th in 1536,” Bishop Pretyman says, “some of the Popish doctrines are disclaimed, but others are retained.” And, the “Necessary Doctrine,” &c. “printed in 1543,” Dr. Hey admits, “has many doctrines of the church of Rome in it.” It would therefore be equally warrantable to prove from such writings, that these Popish doctrines are the specific doctrines of our church, as any others on which they differ from what was afterwards agreed upon. Yet with

(t) Pref. to 1st Vol. of Hist. of Reform. (v) Elements, Vol. ii. p. 34.

(w) Ibid.

(x) Nor. Lect. Vol. ii. p. 207.

this confessedly POPISH “Necessary Doctrine,” &c. Dr. Hey^y, Dr. Ridley^z, Mr. Gray^a, Mr. Daubeney^b, the Author of the Oxford Dissertation^b, and the whole body of these Divines, constantly attempt to fix and illustrate the precise doctrines of our church! To these *Popish and heterogeneous works* of the reign of Henry the Eighth, the whole tribe of our opponents appeal, as to authorities that are indisputable, while the writings under Elizabeth, of the very period when *our Articles assumed their present form and authority*, and of the *very persons* who gave them this form and authority, are scarcely once glanced at! And what is very material to be remarked, this appeal is chiefly made on the very subject which constituted the *fundamental* ground of difference between the two churches, that which respects *human merit*, and the proper province of *Grace and Works*^c! This circumstance discovers no little of the true nature of their cause.

But let us specify a few of those works which unquestionably merit attention on this head. Among these may be mentioned, First, the ARTICLES OF KING EDWARD. These Articles were prepared, there seems no reason to doubt^d, by Cranmer and Ridley; reviewed by the other most learned Bishops and Divines; agreed upon in the Convocation of 1552; and, the year following, made the standard doctrine of our church^e. And that they verge as near what Dr. Croft calls Enthusiasm as those of the Convocation of 1562, which constitute our present Ecclesiastical Standards, is beyond all question. On the important doctrines of Original Sin, Salvation by Grace through Faith, and Good Works, they are either *verbatim* the same with

(y) Nor. Lect. Vol. iii. p. 206, 263, 344, 358, 375, 437, 446, 457, 463, 501, &c. (z) Lett. 2. p. 162. (a) Bampt. Lect. p. 246.

(b) Appendix, p. 169, 182, 329, &c. (b) On the 17th Art. p. 32.

(c) See as above, &c. (d) See Strype's Life of Cranmer, p. 272; Burnet's Hist. of Reform. Vol. ii. p. 166. (e) Strype's Life of

Cranmer, p. 272.

this later form, or such as no fair interpreter can possibly set at variance with it^f. Nay, some things, our opponents say, were added in 1562, with the view of softening what is here said on these points^g.

What next perhaps deserves to be noticed is, The CELEBRATED CATECHISM, usually denominated Bishop Ponet's, or Dr. Nowell's. This Catechism, it appears most probable, was prepared by the united efforts of the very persons who prepared the Articles. It is certain, that besides one of the above learned and pious Divines, Bishop Ridley, and some others of the most eminent of the English Reformers, assisted in its composition. It was reviewed, approved, and subscribed, by the same Convocation that reviewed, passed, and subscribed the 39 Articles; and was bound up with them. It was recommended by the King's Letters Patent, and enjoined by his Privy Council to be taught to all scholars as the ground and foundation of their learning in true religion^h. We cannot, therefore, but consider this work as a very authentic and specific illustration of the original sense of our articles, and of the manner in which the doctrines contained in them were taught by our first reformers. And yet, that this interpretation is exceedingly different from that which we are opposing, few seem to have ventured to denyⁱ.

A further especial illustration of our subject will be found, in The PUBLIC CONFESSIONS AND DECLARATIONS of the Heads of the English Protestant Church, during their imprisonment in Queen Mary's days. If ever men may be supposed incapable of equivocation, and sincere in the avowal of their principles, it must be when, for their adherence to such principles, they are approaching the stake. Let then any adequate judge, impartially attend to the

(f) See them in Burnet's Collection of Records, Vol. i. p. 209, No. 55. (g) Above, p. 52. (h) Strype's Life of Cranmer, p. 294; Ecc. Mem. Vol. ii. p. 368; Fuller's Ch. Hist. B. 7. p. 421. (i) See the Catechism passim.

Summary Declaration of faith published in the first year of this inauspicious reign, and subscribed by those venerable leaders in the noble army of Martyrs, Ferrar, Hooper, Coverdale, Philpot, Taylor, Bradford, Rogers, &c.; which they avowed themselves ready to maintain to the last, and for which most of them actually endured the flames^k: Let him consult the treatises written, subscribed, or approved, by Cranmer, Ridley, Latimer, Ferrar, Philpot, Bradford, Taylor, and Careless, on the first disturbance occasioned among them by the *Freewillers*, and other Separatists, in the prison of King's Bench^l: Let him examine the excellent Confession written about two years after by John Clement, at the instigation of the other prisoners then deemed orthodox, and which Mr. Strype says "may be looked upon as an account of the Belief of the Professors in those days^m: Let him, in short, attend to these, or any other public Confession of the Church Protestants, or of any principal Individual among them, during this whole persecution, and then declare, as an honest man, whose doctrines are now most similar to them.

These early Productions deserve the more attention, because it is common to insinuate, that the interpretation of the Articles now termed Methodistic or Calvinistic, was only introduced by the return of the Exilesⁿ, on the accession of Elizabeth, and was not in the primary intention of our Church. According to this suggestion, the above illustrations of them, which were written before that

(k) See Strype's Eccles. Mem. under 1554. p. 140, and Cat. of Originals, No. 17; Burnet's Hist. of Reform. Vol. ii. p. 285; and Fox's Acts and Monuments, Vol. ii. p. 1641, where the Declaration is more perfect.

(l) Strype's Life of Cranmer, p. 350; Appendix, p. 195, No. 83; Eccles. Mem; Coverdale's Letters of the Martyrs; and Fox.

(m) Eccles. Mem. Vol. iii. p. 363; Cat. of Origin. No. 61.

(n) See Heylin's Quinq. Hist. Tracts, p. 609; Dr. Hey's Nor. Lect. Vol. ii. p. 209; Daub. Appen. p. 230; &c.

period, must exhibit the most moderate view of their doctrines. Dr. Heylin appears to labour to prove, that the doctrines afterwards established were not designed to be, what are sometimes called, more rigid^o. It is sufficient to our purpose if they were not intended to be *less* so, which will scarcely be much contested with us. But, as the decisions under Elizabeth are those which are binding upon Ministers now, to a few of the most authentic and important theological publications under her reign, we will particularly appeal.

The first we will notice, is, A “Declaration” of the Protestants’ doctrine drawn up, and subscribed, by Sandys and the other eminent Divines, met in Conference at Westminster, for the purpose of preparing the Book of Common Prayer, in the year 1559. This Declaration is nothing else than a republication, and explanatory enlargement, of the Articles of King Edward; and the reason assigned by themselves why they do not adopt the very words of those Articles, is, “that they were led to particularize against the objections of their adversaries:” But, as they think proper to add, “that in altering, augmenting or diminishing, adding or omitting, they neither *improve*, nor yet *recede* from any of the said articles; but fully consent unto the *whole*, as to a most true and sound Doctrine, grounded upon God’s Word^p.” There is manifestly therefore no infringement of our system here.

The same may be affirmed of the CONFESSIOⁿ to which the subscription of the Clergy was required in the following year^q; and, in short, of every work either of eminence or authority, which preceded the regular Settlement of our 39 Articles in their present form in 1562^r.

And what the precise doctrines then designed in them were, we have as full evidence as the nature of the case is

(o) Quinq. Hist. Tracts, p. 597.

the Reformat. p. 114.

Life of Parker, p. 120.

(p) See Strype’s Annals of the Reformat. p. 114.

(q) Ibid. p. 207, 209.

(r) See Strype’s

well capable of, in the CATECHISM that was reviewed, corrected, “approved and allowed,” by the same Convocation, which passed these Articles. This Catechism, it seems clear, as Mr. Strype concludes from internal evidence, is only an improved Edition of that we have already noticed, which passed the Synod of 1552; or at the least, much use has been made of this former work in its composition. It was now drawn up at the instigation of the great Secretary Cecil, by the eminently learned and pious Dr. Nowell, Dean of St. Paul’s, who was Prolocutor of the Convocation in which it, and the 39 Articles were passed. It underwent the most careful and mature examination and discussion of the most celebrated Divines in the Kingdom, with the express view, that it might be “a standing summary of the Doctrines professed in our church.” When it was printed, it was subscribed by the two Arch-Bishops, dedicated, to them, and to the Bishop of London, by *name*, and to all the rest of the Bishops. It passed in a short space, through several editions, and was translated into different languages. It was commonly used in schools. And, in short, in such high estimation was it holden, on its first coming abroad, and for many years after, by Parker, Whitgift, Cooper, and the other Dignitaries of our church, that it was even enjoined to be studied by Ministers, in order “that they might learn true divinity from it^s.” And to crown the whole, its importance has been recognized, and its worth extolled by two eminent modern Prelates, Bishop Cleaver^t, and the Bishop of Durham^v. No testimony can therefore be more deserving of attention in our inquiry. And yet, none can be more decisive in our favour. We appeal to

(s) See Strype’s Annals, p. 313—316; Life of Parker, p. 122, 301.

(t) See Preface, p. 6. to his Edit. of it, or below § 2.

(v) See his Charge, 1792, 2nd Edit. Appendix, p. 54; and the Oxford Encheiridion Ecclesiasticum.

every page, to every paragraph, to every single sentence of it.

Another Work of great publicity and importance at this period was, *THE FAMOUS APOLOGY FOR THE ENGLISH CHURCH*, written by Bishop Jewel. This Prelate, Bishop Burnet affirms^w, and it seems the general sentiment, “was the first, and much the best, writer of Elizabeth’s time.” He “had a great share in all that was then done, particularly in compiling the Second Book of Homilies^w.” “His Works” therefore, his Lordship justly observes, may with “great reason” be considered “as a very sure commentary on our articles^o.” But the work which especially immortalized his name, and which most demands our present attention, is this celebrated Apology. It was written at the instigation, and by the common advice, of the whole body of Divines that were assembled for the purpose of effecting the Reformation. Its express object was, to exhibit the real and precise doctrines of our church; to show her agreement, in matters of faith, with the German, the Helvetian, the French, and the other Reformed churches; and, to refute the objections of the adversaries of these doctrines. In this character, as the avowed Creed of the Church of England, extracts from it appeared in the *Harmony of the Confessions of Eleven Protestant Churches* that was published in the year 1581. It passed through many editions, and was published, both at home and abroad, in various languages. It was repeatedly vindicated, when attacked by the enemies of the church, and contributed more, it is believed, towards its establishment than any other publication of the age. And, as Historians assure us, in such equal esteem, and of such equal authority, with the 39 Articles themselves, was it in those days holden, that a design was entertained of its being joined with them^x.

(ww) Pref. to Expo. of Arts. p. 3. (o) Ibid. (x) See Strype’s Annals, p. 249. Life of Parker, p. 179.

This work, therefore, must also afford very important evidence upon the point in question; and the interpretation of our ecclesiastical standards which it favours, is unquestionably that which was intended by the original framers and imposers of them. Yet to this also we most readily and confidently appeal.

It would be easy to enumerate many other publications to the same effect; we will however confine ourselves to one more. This shall be, *THE ANALYSIS OF THE 39 ARTICLES* by the Reverend Thomas Rogers, Rector of Horning in Suffolk. This was the first regular commentary upon the Articles, and the only one that appeared during the present reign. The general unanimity of sentiment respecting their true sense, for some time, rendered such works unnecessary. It carries upon the face of it a testimony, that it was "perused, and by the lawful authority of the church, allowed to be public^r." It was dedicated to two successive Arch-Bishops of Canterbury; the first edition of it in 1584 to Arch-Bishop Whitgift, by whom Dr. Fuller tells us, it was countenanced²; and the second in 1607 to Arch-Bishop Bancroft, whose Chaplain the Author was^a. In this dedication, and the work itself, Mr. R. shows, that the undoubted doctrine and invariable intention of our church in her articles, were always according to the *precise and express words* of those articles; that in no other sense they were ever understood by his Grace's most venerable predecessors Whitgift, Grindal, Parker, Cranmer, or any other of the renowned Divines and Fathers of our Church; that in this light they were viewed, and acquiesced in, by the Brethren and Puritans themselves; nay, that this interpretation corresponded with the "Confessions of all the Reformed Churches in Christendom^b."

It is needless to say whose system all this supports. The doctrines, which, in Mr. Roger's judgment, the words of

(y) See Title-page, and Preface near the end. (z) Ch. Hist. B. 9. p. 173. (a) See the Dedication. (b) Ibid. toward the end.

the articles naturally import; and which, he says were all approved for true and Christian, by the lawful and public allowance of the church, at that time, are clearly *Calvinistic*^c. Fuller indeed says, that some Protestants were offended at this interpretation, and complained that Mr. R. had confined the charitable latitude before allowed in the articles^d: But, as Dr. Ridley is constrained to admit^e, the historian gives *no proof* of such a circumstance. Nor does it appear a fact, that the *doctrinal part* of the book was unacceptable, except to the aiders and abettors of Popery: But, admitting the objection, it does not reach our premises.

But, if all these other approved and public theological works of our most distinguished Reformers and early Divines thus individually, collectively, and unequivocally, breathe one spirit, teach one doctrine, and favour our sense of the established Confession, there can remain little doubt either what the genuine doctrines of the Reformation were, or who they are that adhere to these doctrines.

4. Still further light may, however, be obtained on the subject by considering, The **AUTHORITIES** our Reformers had regard to, in their important Work. It does not indeed by any means follow, as some appear absurdly to have concluded^f, that in *all* points of doctrine they necessarily agreed with every Protestant Divine of whom they spoke with approbation, or with whom they held a friendly intercourse. Our own times afford ample evidence, that men of the most discordant doctrinal sentiments, may very cordially unite against what they esteem a corrupt Establishment. If therefore in the Book of Martyrology, which was enjoined

(c) See the Book. (d) Ch. Hist. B. 9. p. 72, 73. (e) 3d Lett. to Conf. p. 16. See also the Confessional, Edit. 3. p. 232—235.

(f) See the War that has been continually waged, Whether Calvin or Melancthon had a greater hand in our Reforma.; Heylin's Quinq. Hist. Tracts, p. 548; Toplady's Historic Proofs of the Doctrinal Calv. of the Ch. of England, p. 367, &c.; &c.

to be had in Churches, some things may be found inimical to our Ritual, and the Episcopal Habit^g; or if in Erasmus' Paraphrase which attained the same honour^h, the interpretation in some particulars scarcely reaches the prevalent doctrines of those times, on this principle, the circumstance is easily accounted for. Both these Works contained many things that were excellent, and in an especial manner tended to promote the main object of a separation from Rome. For these reasons, they were deservedly esteemed and recommended to especial notice. But it does not follow, that every thing contained in them coincided exactly with the Reformers' sentiments. That Erasmus' doctrines were not *wholly* approved, is indeed declared in the Epistle dedicatory prefixed to the translation of his Paraphrase on the Acts. But after this writer's judgment, "a little trip among so many notable good works for the interpretation of scripture, and for the help of the simple, should rather be borne withal, than so many good things, to be either rejected or kept away from the hungry and Christian reader." And beyond all doubt, his Works should be received with some qualification, who, as his Biographer informs us, could exclaim, "that he abhorred the Reformersⁱ"; and could frequently revile them with the utmost virulence. If however our opponents will have it^k, that because this Paraphrase was placed in Churches, the Reformers could not hold any opinions which are disapproved in it, they must, for the same reason, conclude from Fox's Book, that our Reformers were a kind of *Puritans*!

(g) See Fox's Acts and Mon. p. 1366; and Quinq. Hist. p. 613, 614.

(h) Ibid. p. 548.

(i) See Jortin's Life Erasmus,

p. 608, 442, 481.

(k) See Dr. Hey's Nor. Lect. Vol. ii. p. 208. Vol. iii. p. 502; Daubeny's Appendix, p. 203, 211, 244. Mr. D. supposes, that hence an argument against our system arises which is unanswerable, because when Erasmus obtained this honour, "Luther had published a Commentary on Galatians, and Calvin his Institutes." But who knows not, that Luther held different notions from our Reformers on the *Sacrament*, and Calvin on *Discipline*?

Doubtless then, their conduct in respect to both these Works, is to be interpreted on the principle just mentioned; and with an eye to the same principle, must their expressions of approbation be taken in many other instances.

The general Doctrines of the Reformation must, however, reflect some light upon the precise views of the founders of our church; and those Works, and Authors, which they continually quote, and refer to, for the illustration of their sentiments, must afford very important evidence on the subject. We appeal then also, upon the points in question, to the WRITINGS OF LUTHER¹, the renowned Leader, and acknowledged Chief, in the great Transaction; to the WHOLE BODY OF THE CONFESSIONS OF ALL the Reformed Churches^m; to the Authorities which, next to the Sacred Scriptures, our Reformers especially professed to respect, the PRIMITIVE CHURCHⁿ, and THE WORKS OF ST. AUSTIN^o. No human authority had certainly so great weight with them, or was so frequently resorted to by them, as that of Austin. “I am well assured,” said Bishop Carleton, who was one of the four English Divines chosen by King James to assist at the Synod of Dort, “that the learned Bishops, who were in the Reformation, in the beginning of Elizabeth’s reign, did so much honour St. Augustine, that, in the collecting of the Articles and Homilies, and other things in that Reformation, they had an especial respect unto St. Augustine’s doctrines^p.” “It is not to be denied,” proceeds Bishop Burnet, “but that the Article,”

(l) See e. g. his Treatise De Servo Arbitrio, and his Commentarium in Gal.; with Burnet’s Expo. of Arts. p. 150—152. (m) See The Harmony of Eleven Protestant Churches, published 1581, and the Body of Confessions of Sixteen Churches, published 1612; Rogers on the 39 Arts.; Bingham’s Apology of the French Church for the Eng. Church.

(n) See Milner’s Hist. of the Ch. during the three first Centuries; Bp. Beveridge’s, and Welchman’s, Expo. of Arts.

(o) See the following Notes to (v).

(p) Examina. of Montague, p. 49.

namely the 17th, “ seems to be framed according to St. Austin’s Doctrine.” . . . “ The three cautions that are added to it, do likewise intimate that St Austin’s Doctrine was designed to be settled by the Article;” they “ relate very visibly to the same opinion^q.” “ In England,” adds Mr. Tindal the Historian, “ The Articles of religion are a plain transcript of St. Austin’s Doctrine, in the controverted points of original sin, predestination, justification by faith alone, efficacy of grace, and good works^r.” And to produce but one evidence more, from a whole host, “ This,” saith the eminent Dr. Ward, another of our Plenipotentiaries at Dort, “ can I truly add for a conclusion, that the Church of England from the beginning of the reformation, and this our famous University, with all those who from thence till now, have with us enjoyed the Divinity Chair, if we except one foreign Frenchman^s, have constantly adhered to St Austin, in these points^t;” namely, those just enumerated. But what, however, is more convincing in the case than ten thousand other evidences, we have ocular demonstration in the Works of our Reformers, of their great use of this distinguished Prelate’s Writings, and of their high respect for his doctrines^v. We stop not here to show precisely what these doctrines are. No *Divine* can be ignorant of them. And they who really know them, must know also that they are the very essence of the tenets we are vindicating.

Mr. Daubeny, however, is above following such a Guide; and professedly maintains a different system. “ For my own part,” says “ this vigilant guardian of our established faith, this intrepid champion of the doctrines of the Church of England^o,” this zealous opposer of Election, “ I do not

(q) Expo. of Arts. p. 168: See also Ibid. p. 114; and Preface, p. 1.

(r) Continuation of Rapin, Vol. iii. p. 275:

(s) Peter Baro.

(t) Concio ad Clerum Cambridge, 1625, p. 45.

(v) See the

Homilies; Cranmer’s Discourse of faith, &c.; Jewel’s Apology; &c.

(o) Antijac. Aug. 1800, p. 438.

take my faith from the writings of Luther, Calvin, or the more ancient professor of this doctrine, St. Augustin^w."

We would however here ask this Gentleman, by the way, how he can attempt to persuade his reader, that "by an appeal to historic fact," he has brought him "acquainted with the circumstances which accompanied the original establishment of our present Church doctrine," and "qualified him to form a decided opinion on the subject^x;" when this "historic fact" consists, of quotations from *Books full of Popery*, written many years before the regular reformation of our Church commenced^y, quotations which affirm that "*Good Works* be the very service of God, and be MERITORIOUS towards the attaining of everlasting life^z;" of a few detached passages, that are perfectly *equivocal*^a; and of other mere second-hand scraps, taken from avowed *partizans* in the business^b; and, when scarcely *one of those great Works* we have mentioned, which, beyond all question, were so intimately connected with the "original establishment of our present Church doctrine," is even *affirmed to exist*! How is this reconcileable with common integrity? And how is it, that so many of our opponents, in some degree, imitate this writer? Did they never hear of this *great use of Austin*; of *the Work that passed the Convocation along with the Articles, and was bound up with them, in 1552*; of the writings of our *Bishops and Martyrs in Prison, Nowell's Catechism, Jewel's Apology, and the other authentic, and publicly approved Works of our principal Reformers, at the time of our Reformation*? Why then is this unimpeachable evidence on the question almost *wholly suppressed*? And why do they continually weary us with such *equivocal and illegitimate testimony*^c?

(w) Guide p. 91. but see the whole 5th Disc. and his Appendix.

(x) Appendix, p. 262.

(y) Ibid. p. 169, 187, 203, 329, &c.; and

above, p. 57 see.

(z) Appendix, p. 329.

(a) See *ibid.*

p. 201—209.

(b) Heylin, Mr. Fletcher, Dr. Hey, &c.

(c) See

above, p. 57.

SECTION II.

The true interpretation of the Articles further sought from the known PRIVATE SENTIMENTS of our Reformers.

THE last illustration of the genuine sense of our constituted forms of doctrine, I shall mention, is, The known private sentiments of those who compiled and imposed them. These sentiments, we mean to show, were those which are now usually termed *Calvinistic*. Out of the multiplicity of evidence by which this fact might be established, I will select, as sufficiently decisive, only the following.

1. First, The UNANIMOUS TESTIMONY of men of all sentiments, and of the utmost respectability.—Upon this point bear the arguments which we have already adduced to prove the articles *Augustinian*. For, however Calvin might express himself more decisively on some points of doctrine than Austin had done, or might even differ from him, those who now only adhere to *Austin* are called *Calvinists*. “When this doctrine,” saith Mr. Daubeny, “now distinguished by the title of Calvinistic, was first broached by *Austin*, it was reckoned an heresy^d.” So also in the passage already cited^z, reprobating Election, &c. as taught by “Luther” and “Calvin,” he says, “or the more ancient professor of this doctrine, St. Augustin.”—All “other differences,” except those which respect Baptism, Bishop Burnet teaches, “between St. Austin’s Doctrine, and that of the Sublapsarians, are but *forced* strains to represent him and the Calvinists as of different principles^y.”—“Calvin,” Bishop Pretyman accordingly adds, “nearly followed *Austin* and the Latin Church^x.”—But our witnesses shall speak directly to the

(d) Appendix, p. 400. (z) page 68. (y) On Arts. p. 149.

(x) Elements, Vol. ii. p. 312. See also Bishop Watson’s Charge, 1795. p. 68.

point. We will begin with a man equally unprejudiced in favour of any system of revealed doctrines,

The celebrated historian Mr. Hume. "The first Reformers in England," he says, "as in other European countries, had embraced the most rigid tenets of predestination and absolute decrees, and had composed upon that system, all the articles of their religious Creed^e." And in another place, speaking of the same doctrines, "All the first Reformers," he says, "adopted these principles^f."

Hear next the equally well-known Dr. Mosheim^g, whose express object it was to make a faithful record of such particulars.—"After the death of Henry," relates this learned Church Historian concerning our nation, "the Universities, Schools, and Churches, became the oracles of Calvinism. . . . Hence it happened, that, when it was proposed, under the reign of Edward the sixth to give a fixed and stable turn to the doctrine and discipline of the Church, Geneva was acknowledged as a Sister-Church, and the theological system there established by Calvin, was adopted, and rendered the public rule of faith in England. This, however, was done, without any change of the form of Episcopal Government^h." The same sentiment he repeats a little after in these words: "It is certain that the Calvinistical doctrine of predestination prevailed among the first English Reformers, the greatest part of whom were at least Sublapsariansⁱ."

The depositions of another class of historians, the conductors of the New Annual Register, run thus: Speaking of the precise periods when our articles were agreed upon in convocation, and confirmed by Parliament, "The tenets," they say, "commonly received then, and indeed supported by the 39 Articles, were those commonly called Calvinistical.

(e) Hist. of Eng. Vol. vi. p. 273. (f) Ibid. p. 166. (g) "For an account of this controversy" (the Calvinian) Bishop Pretyman says "see Mosheim." Elements, Vol. ii. p. 312. (h) Eccles. History, Vol. iv. p. 87. (i) Ibid. p. 88.

In these opinions there was such an almost universal concurrence that we meet with only *one* person^k of any consideration in this reign, who advanced sentiments approaching to what afterward went under the name of Arminianism; and such was the clamour raised against him, that he retired from his Professorship^l."

"The opinion of Calvin," the Critical Reviewers say, "was the doctrine of the early Fathers of the Church, and was generally maintained till the time of Bishop Burnet, by the members of the Church of England^m."

"Of all the Reformed Churches," adds the elegant Dr. Robertson, "that of England has deviated least from the ancient institutions. . . . Though the Articles to be recognized as the system of national faith were framed conformable to the doctrines of *Calvin*, his notions with respect to Church government and the mode of worship were not adopted."

Bishop Burnet's testimony is equally short and decisive: "In England," saith his lordship, "the FIRST REFORMERS were GENERALLY in the *Sublapsarian* hypothesis; but Perkins and others asserted the *Supralapsarian* wayⁿ."

The same, in effect, say Maclaine^o, Strype^p, Wilson^q, Smollett^r, and numberless others. In short, as the learned

(k) Peter Baro, Lady Margaret's Professor of Divinity at Cambridge.

(l) New Annual Register for 1789.

(y) June, 1800, p. 223.

(z) History of America, p. 163.

(m) Expos. of Arts. p. 151.

The Sublapsarians suppose, that the elect were chosen, and the rest of mankind passed by, as *fallen creatures*, or *sinner*s; and attempt not to account for the difficulties which attend the subject when pursued beyond a certain limit. The Supralapsarians proceed further, speak more decisively respecting the Divine *Decree* in the fall of Adam, &c. and suppose that in the Act of Election, &c. God merely considered men as *creatures*. This seems agreeable to his Lordship's account. They were in common, however, he says, called "*Calvinists*." Ibid.

(n) Note on Mosheim's Hist. Vol. ii. p. 571.

(o) Eccles. Mem.

and Annals.

(p) Vol. ii. p. 753.

(q) Hist. Vol. vii. p. 80.

author of the Confessional observes, “that these sentiments obtained during the reign of Queen Elizabeth, and for some part of the reign of King James the first, (which includes the period when our Articles were settled as they still remain) is a fact in which our historical writers of all parties agree^r.” None of those we have mentioned were themselves Calvinists, but barely relate the matter, on their credit, as critics and historians.

And what credit is not due to the venerable testimony of Davenant^s, Carleton^t, Hall^v, Ward^w, Usher^x, Whitaker^y, and the whole class of writers of their description? These worthies lived when they had the best opportunity of knowing the truth on the subject; their high stations in the church rendered it their first duty carefully to attend to it; their undoubted piety would not suffer them either to neglect that duty, or to be guilty of misrepresentation: Yet, they both held these sentiments themselves, and are unanimous in declaring, that they were the common sentiments of the Founders of our Church. The last mentioned of these most unimpeachable authorities shall speak for the whole company, while the rest stand by to sanction what is said. “The Church of England,” saith the eminent Whitaker, speaking of the Calvinistic opinion, “ever since the gospel was restored, hath *always* held this opinion: This, Bucer in our University, and Peter Martyr at Oxford, professed; and most abundantly watered our Church with their streams, in the days of King Edward: This opinion their auditors in both our Universities, the Bishops, Deans, and other Divines, who upon the advancement of our famous

(r) Chap. 7. p. 270. (s) See his “Animadversions on Hoord,” p. 5, 7, 8; His Letter to Dr. Ward, in Fuller’s Ch. Hist. B. 11. p. 139.

(t) See his examination of Montague, *passim*. (v) See his Letter to Bishop Davenant, freeing himself from the charge of Arminianism.

(w) See his Letter to Archbishop Usher in Usher’s Letters, n. 127.

(x) See his Sermon before the King, June 27, 1627.

(y) See his *Cyanea Cantio*, p. 15, &c. Camb. 1593.

Queen Elizabeth to the Crown, returned either from exile, or were released from their prisons; those by whom our Church was reformed, our religion established, popery thrust out, and quite destroyed; (all of which we may remember, though few of this kind be yet living) this opinion, I say, they themselves have held, and commended unto us: In this faith have they lived, in this they died, in this they always wished that we should constantly continue²."

And what, we now ask, but the irresistible force of truth, could induce men of such opposite principles, and in such opposite situations, Believers and Infidels, Churchmen and Dissenters, Natives and Foreigners, Calvinists and Arminians, thus to unite in their testimony on the point? Must we not cease to expect any authentic information from history, if, to a considerable extent, credit is not due to such evidence as this?

And is there after all no just foundation for the idea? Is it a mere whim of a few modern Enthusiasts? Or did these sentiments only obtain at some *after period* of our church with which our Reformers had no concern, and which consequently does not concern us? So some persons would have it believed!

2. The fact, however, is abundantly confirmed, by the WRITINGS OF THE REFORMERS THEMSELVES. Nearly all those to which we have already referred, tend directly to its establishment. The rest are in perfect consistency with it. Nothing need be more decisive on the subject, than the declarations and confessions of our Protestant Bishops and Martyrs in prison. And these *must* be considered the genuine sentiments of the *first Founders* of our church.—The banished Exiles could not yet have imported with their return the foreign admixture. Innumerable other productions of the reigns of Edward, Elizabeth, James, and Charles the First, equally full to the purpose, might how-

(2) Ibid.

ever be specified; but, to avoid unnecessary prolixity, I will only dwell a little on *three* of these publications.

One of them shall be NOWELL'S CATECHISM, already so largely noticed. I select this work on account of the honour put upon it, and the use made of it, by the learned Bishop Cleaver. This Prelate has favoured the church with an edition of this Catechism. He has extolled its excellence, and recognized its importance, by relating a considerable part of its ordinary history. He has moreover acknowledged its Calvinism, which he has written notes to palliate. Yet, hence, however, his Lordship deduces an argument that Calvinism was not intended to be established in our Articles. Read the venerable Dignitary's own words at large. Having a long time been laudably meditating a production which might tend to the increase of sacred learning,

“Quod,” he says, “in votis tantum diu habui, id tandem paucis abhinc annis descriptum videbam ab eruditissimo Præsule in ‘Codice juris Ecclesiastici Anglicani:’ Catechismum nempe illum, quem *Edwardus Sextus Regia auctoritate in scholis doceri jussit*, et quem *Convocationem illam anno 1562 recensuisse*, et cum emendationibus atque additamentis promulgavisse existimavit Præsul eruditissimus; ut tractatus iste, qui jam summam Religionis Reformatæ complectebatur, Clero Juniori norma foret et regula, qua dirigerentur studia illorum Theologica.

“Nec profecto aut frustra, aut injucunde quærenti mihi cessit res, quamvis enim catechismum illum Edwardi Sexti alii tribuunt Johanni Poynt, primum Episcopo Rossensi, et postea Wintoniensi, alii Nowello, hunc tamen, quem a Convocatione anno 1562 recensitum esse atque cum emendationibus promulgatum existimavit Præsul doctissimus, plane mihi compertum est hortatu summi illius Viri Gulielmi Cecil, tunc temporis e Secretis Reginae Elizabethæ, a Nowello scriptum fuisse, atque *jussu aut unanimi saltem approbatione* domus inferioris Convocationis, Prolocutor cujus ipse tum fuit anno 1562, sessione 22da ad superiorem domum

ab ipso prolatum. Constat tamen domum superiorem nihil deinde in hac re fecisse: nec ante annum post octavum Catechismus hic publici juris factus fuit, quando, *efflagitantibus Archiepiscopis*, typis mandabatur patrocinio etiam *omnium Episcoporum* cohonestatus.

“ Et fane eum esse hunc Catechismum, qui universam Ecclesiæ laudem meruit, facile agnoscent ii omnes, quibus probe cognita fuerit Vera Catholicæ et incorruptæ fidei doctrina. De eo verba magni Præfulis Archiepiscopi Whitgift dignissima sunt, quæ recitentur: ‘ Neminem profecto adeo doctum esse scio, quem non deceat legere et perlegere eruditum illum, et necessarium librum.’ Quibus liceat subjungere illa Thomæ Cooper, Episcopi tunc temporis Lincolniensis. ‘ Qui Catechismum quærent, eos remitto ad illum, quem scripsit pius ille et eruditus Vir, Magister Nowell, *ab Ecclesia Anglicana receptum ac approbatum*, verbo Dei fundatum atque confirmatum; in quo videre est omnes religionis partes stabilitas, difficultates enucleatas, veritatem vindicatam, et corrupta Ecclesiæ Romanæ commenta abjudicata.’ ”

Who then would not suppose that the doctrines of this Catechism were considered perfectly agreeable to the doctrines of our articles? His Lordship however immediately proceeds, “ Porro non parum lucis in explicandis 39 Fidei et Religionis Articulis præbiturus est hic Catechismus, quum ex hoc plane constare possit Convocationem Anglicanam nolle Calvinianas Scripturarum interpretationes, quicquid de iis tunc temporis senserint non pauci, iidemque magni nominis Viri, lege sancire. Quod ut lectori manifestum fiat, velim cum hoc Catechismo conferat Articulos prædictos, atque istos speciatim, in quibus de Peccato Originis et de Prædestinatione tractatum est. Tunc scilicet constabit, quam caute agitur in istis Articulis a Clero subscribendis, dum Nowellus noster clare et libere sententiam suam, eandemque *Episcoporum consensu* munitam eloquitur.

Qua de causa præcipue annotationes hic illic addendas volui, ne articulorum isti interpretationi patrocinari viderer, quam avide adeo captant hodierni quidam, quasi eam, eamque solam subscribendam voluerit Convocatio ista, cui forsan debetur, quod hodie puram adeo fidem ac disciplinam præstet Ecclesia nostra, nemini temere religionis communionem denegatura^d.”

The moderation and wisdom of this celebrated Synod are abundantly conspicuous. But how a confessedly Calvinistic Catechism, circumstanced even as his Lordship represents this to have been, can afford an argument against the Calvinistic intention and interpretation of our Articles, some persons will not easily be convinced: How a Catechism, which, according to Mr. Strype, was reviewed, corrected, “*approved, allowed, and passed,*” by *both houses* of the same Convocation which reviewed and passed our present Articles^e, can be supposed to contain any other doctrine than that intended in these Articles, such persons do not conceive.—Admitting however that this Work was understood to be more Calvinistic than the Articles, and that this was the reason why it was not *established by law* for the subscription of the Clergy, it proves beyond all room for question, according to Bishop C.’s account of it, our present position, namely, that the prevailing *private* sentiments of our leading Reformers were Calvinistic.—And thus does this Catechism show, not only that we ought not to descend *below* the plain and full meaning of the Words of the Articles, for which we before appealed to it; but also, how generally sentiments obtained at the time of the Reformation, still *further distant* from those of many modern Divines.

A similar reason may determine our choice of the next Instance, which shall be, the CONFESSIO OF LORD BACON. This Mr. Haggit considers a “most orthodox confession of faith,” and a proof that “this great man” was not “less

(d) Ibid. p. 6.

(e) See above, p. 61.

eminent for his piety, than for his other choice endowments," although "on the score of profound knowledge and universal science, he was perhaps never equalled," even at Cambridge^z. It is also thus introduced in the 'Scholar armed': "We begin with an excellent sketch of the Christian plan, by the masterly hand of the great Lord Chancellor Bacon; who, with his other high qualifications, was one of the best Divines of the age in which he flourished^y."—What then were Lord Bacon's ideas on our subject?

"I believe," this great Philosopher, speaking of God, says, "that he chose, according to his good pleasure, man to be that creature, to whose nature the person of the eternal Son of God should be united; and *amongst the generations of men*, ELECTED A SMALL FLOCK, in whom, by the participation of himself, he purposed to express the riches of his glory; all the ministration of angels, damnation of devils and reprobates, and universal administration of all creatures, and dispensation of all times, having no other end, but as the ways and ambages of God, to be further glorified in his saints, who are one with their head the Mediator, who is one with God^x."

"I believe," he further says, "that the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those which are regenerate by the Holy Ghost; who breatheth *where he will of free grace*; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God and member of Christ^w."—So also, after enumerating the ordinary means by which "the work of the Spirit" is effected, "All which," he says, "though some be more principal, God useth as the means of vocation and conversion of his *elect*; not derogating from his power to call immediately by his grace, and at all hours

(z) Visitation Sermon, p. 9.
Vol. iv. p. 454.

(y) Vol. i. Preface.

(x) Works,

(w) Ibid. p. 456.

and moments of the day, that is, of man's life, according to his good pleasure v." In conformity with these passages are his notions of the "Catholic Church of God, which is Christ's spouse, and Christ's body." This he represents as consisting "of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of Life."

And does all this harmonize with the phraseology of certain modern Divines? Does this afford Mr. Haggitt good ground for triumphing in Lord Bacon's authority against Calvinists? Does Lord Bacon, like Mr. H., class "the doctrine of partial election," among positions which are "so horrid and so strange, that when we see them authorized by the names of grave respectable characters, we are ready to reject the attestation of our own senses!" Must we not indeed reject the attestation of our senses to admit this? Yet on the same occasion upon which Mr. H. extols Lord Bacon's Confession, he gives this account of Election!

My last instance shall be, The PETITION presented by Thomas Talbot, and his brethren in sentiment, to the Convocation that settled our Articles; the occasion and circumstances of which, Mr. Strype relates as follows: Observing upon the 17th Article, under the year 1562, No mention, he supposes, is made in it of "*absolute Reprobation*," that no Protestant might scruple to sign it; because, he says, "there were among those who now professed the Gospel, and had suffered persecution for it under Queen Mary, *considerable numbers* differing from the *rest* that followed some foreign Divines of great name, in the point of Predestination. . . . One of these was Thomas Talbot, Parson of St. Mary Magdalen, Milk-Street, London. Those of this

(v) Ibid. p. 456.

(t) Ibid. p. 457.

(s) See Visitation Sermon, p. 11, and Preface, p. 14. The passage Mr. H. quotes from this Author, according to his Lordship's own express words, "*WHOLLY pertaineth to them* which impugn our present Ecclesiastical Government." It is therefore *wholly* inapplicable to the persons here vindicated.

(r) See Works, Vol. iv. p. 468.

persuasion," he adds, "were mightily cried out against by the others, as Freewillers, Pelagians, Papists, Anabaptists, &c." and "threatened with punishment." They therefore presented a petition to the Bishops, plainly declaring their opinions and sufferings, and begging for tolerationⁿ.—Here then, in those who followed the foreign Divines, and these who differed from them, and were cried out against, we have clearly the *whole Body* of the English Protestants, except a few extravagant Sectaries. By examining therefore, what those opinions were of the *one*, that were censured by the *other*, we shall, as far as our present argument is concerned, learn the sentiments of *both*.

The substance of the Declaration of the opinions of the Petitioners, then, is this: "That God's holy predestination is not the *cause of sin*: . . . That God doth *foreknow*, and *predestinate*, all good and goodness; but doth only *foreknow*, and *not predestinate* any evil, wickedness, or sin. . . . For this cause," they say, "they are esteemed of their Brethren, the Protestants, fautors of false religion, and constrained to sustain at their hands the shameful reproach and infamy of Freewillmen, Pelagians, Papists, Epicures, Anabaptists, and enemies to God's holy predestination and providence;" and threatened with such punishments as were denounced against these errors and sects. "Whereas," they affirm, "they hold no such thing as they are burdened withal; but do only hold concerning predestination as is above briefly declared." They beg therefore, "it may be provided, that none of those punishments, which the Clergy have authority to exercise upon any of the aforesaid errors and sects, shall extend to be executed upon any manner of persons as do hold of predestination as is above declared; except it be duly proved, that the same persons do by their express words or writings, affirm and maintain, *that man, of his own natural power, is able to think, will, or work, of himself, any*

(n) Annals, p. 293—295.

thing that should, in any case, help, or serve toward his own salvation, or any part thereof; or else some other manifest Articles, or points of error, which any of the aforesaid sects, or any other, do hold°.”

These then were the principles of the *Dissentients*, in accommodation to whom, Mr. Strype believes, the Article is silent about absolute Reprobation. And is it not therefore in vain to argue with those who deny the *Calvinism* of the rest, who constituted the main Body? What now becomes of the conceit so much insisted upon, that it was *only Pelagianism* which our Reformers disliked and condemned? Is this Pelagianism, that ascribes all good and goodness to God's holy predestination? Is it only Semipelagianism; is it Arminianism, which denies “that man, of his own natural power, is able to think, will, or work, any thing, that can, in any case, help, or serve, towards his own salvation, or any part thereof?” Or rather, would not these sentiments of the more moderate party now be called *Calvinistic*?—But how opposite, how diametrically opposite, is this whole representation to that of our opponents, who contend that the *main body* of our Reformers were a kind of Arminian “Freewillmen,” and that they accommodated the Article to a few dissenting Calvinists!

3. The next argument I will briefly notice, to prove that the private sentiments of our Reformers were Calvinistic, shall be—THE CONCESSIONS AND REASONINGS OF AVOWED ARMINIANS.

We have already seen what, among others, Bishop Burnet has conceded. But his concession is so remarkably important and decisive on the subject, that it well merits a repetition. Bishop Burnet then, let it be observed, was himself, confessedly, an *Arminian*^p. The avowed object of his Exposition of the Articles was, to prove them *not Calvinistic*;

(o) Ibid. See the Petition.
of Articles, p. 6.

(p) See Preface to Exposition

or at least, to quiet the misgiving consciences of subscribing Arminians, and to wipe away the reproach, even then prevalent, “that our Articles looked one way, and our Doctors, for the most part, went the other^q.”—He was instigated to this work by Queen Mary; and the great Arch-Bishop Tillotson^r, an *Arminian*; and was, doubtless, therefore, considered, at least, as well qualified for it, as any Divine in the Nation. It is most certain then, that Bishop Burnet would admit nothing on the other side of the question, but what he was constrained to do by the force of the most manifest truth. Yet, as was shown above, has he, in this very work, most expressly asserted the whole matter for which we are contending; namely, that “In England, the FIRST REFORMERS WERE GENERALLY in the SUBLAPSARIAN Hypothesis:” but that “Perkins and others asserted the Supralapsarian way;” which, he says, the foreign Reformers “generally followed^s.”—Can there then remain a shadow of doubt but that this was really the fact?

Hear however the same truth from the mouth of another Witness, equally free from suspicion. No man, it is well known, ever discovered a more virulent hatred for every Calvinistic doctrine, or a more fervent zeal to free our Church from the imputation of holding any such Doctrine, than Dr. Heylin has done. No Man’s Works on the subject, are perhaps so frequently resorted to, by modern Writers of the same sentiments^t. Yet, he too has been compelled to admit the truth of our present position again, and again. “It cannot be denied,” says this zealous Arminian, “but that, by the error of these times, the reputation which Calvin had attained to in both Universities, and the extreme diligence of his followers, . . . there was a GENERAL TENDENCY

(q) See his Remarks on the Examination of his Exposition of the 2d Article; and Preface to Exposition. (r) Ibid. see. (s) Exposition of Articles, p. 151. (t) See Dr. Hey’s Nor. Lect. Vol. ii. p. 208; Mr. Daubeny’s Appendix, p. 210; &c.

unto his opinions; . . . his Book of Institutes being for the most part the foundation on which the young Divines of those times did build their studies^v.”—What follows is surely important. “Of any men,” saith he, “who publicly opposed the Calvinian tenets in this University^o till after the beginning of King James’ reign, I must confess that I have hitherto found no good assurance^w.” Nor can he, after the most diligent search, name more than two Divines, Buckridge, Tutor to Archbishop Laud; and Houson, who, he informs us, was afterwards suspended; that *secretly* propagated other principles. The situation of these two Gentlemen Dr. H. compares to that of the Prophet Elijah, when he complained that he was left alone to oppose the whole world of Idolaters; but *supposes* however, that as in that case God had a secret reservation of true Worshipers, who had not bowed the knee to Baal, so here “there *might* be” many other secret Devotees to Arminianism^x.

The only difficulty resulting from all this is, whether the Confession, the Simile, or the Supposition, the unanswerable MIGHT BE more than these two, most fully establishes our position.

Again: In the reign of King Charles, more than sixty years after the final settling of the Articles, when a suppression of the Calvinistic Doctrines was meditated by Archbishop Laud, and the Royal Proclamation was procured; Such, Dr. H. informs us, was the *general attachment* of the Bishops and Clergy to these Doctrines, that the Arminian Party durst not “venture the determining of those points to a convocation^y.”——“Since the *resettling* of the Church under Queen Elizabeth,” to the period mentioned above, he says again, “the maintainers of the Anti-Calvinian doctrines, are but few in number, and make but a very *thin* appearance;” that “Apparent rari nautes in Gurgite vasto^z.”

(v) Quinq. Hist. Works, p. 626. (o) Oxford. (w) Quinq. Hist. Works, p. 626. (x) Ibid. (y) Life of Archb. Laud, p. 147. (z) Quinq. Hist. p. 627.

—Thin indeed! *Four or five during half a Century*, in two Universities, and the whole Aggregate of Divines in the Nation! And these scarcely daring, or not suffered, to show their heads; *three* out of the number being actually punished for propagating their opinions^a!—And what an argument does all this afford, when, as in the present inquiry, not what was the *truth*, but what was the PREVAILING SENTIMENT, is the question.

This decisive evidence against them has not, however, yet caused men of the same principles to abandon their cause. Still Mr. Daubeny will have it, that Calvinism was “not entertained by many Learned men of the University of Cambridge, till the year 1595^b.” Heylin then must have been very unsuccessful in searching for them.—“The preaching of” the expelled “Baroe,” and the discreet “Harsnet,” is adduced also by Mr. Gray, as an argument that the spread of Calvinian sentiments was but “partial” in Elizabeth’s reign^c. He says indeed, “and others;” but had he proceeded to their names, his situation would doubtless have resembled Heylin’s, and he might have confessed he could only find *another*^d.

But modern Arminians are far more sparing in their con-

(a) Baroe, Barret, and Harsnet, at Cambridge; and the above-mentioned Buckridge and Houson, at Oxford. Baro and Barret were driven, at least chose to retire from their situations in the University, in consequence of the disturbance their opinions occasioned. Houson was suspended, and the others only saved themselves by their silence and discretion. See Quinq. Hist. as above; Strype’s Life of Whitgift, p. 476; Fuller’s Hist. of Camb. p. 152; and Tindal’s Continuation, Vol. iii. p. 280. (b) Appendix, p. 231. (c) Bamp. Lect. p. 267. N.—Mr. G’s other arguments to prove this fact are the following: “1. The public professions of faith. 2 The delay in the

Upper House of Convocation in ratifying Nowel’s Catechism. 3. The suppression of the Lambeth Articles.” To the 1st, a Calvinist may answer, that it begs the question: To the 2d, That they *did* ratify it: and to the *other*, That it was only, to say the most, the highest species of Calvinism which they did not think necessary to be made essential to Church Communion. (d) Barret.

cessions, than their predecessors were. The opposite doctrines are become more a dead letter, and less intrusive; and their claims are denied as they appear without friends to support them. Important concessions are however still made on the subject. Thus the present writer admits, that "Calvinian sentiments spread considerably among the Clergy in the reign of Elizabeth;" "that many persons" in "ecclesiastical departments were strongly tinged with them;" that they "were industriously propagated and patronized by many eminent men; as by Cecil, Leicester, Walsingham, Sir Francis Knollis, &c.;" and that they were "listened to readily by many of our establishment."—So also the modern Prelate before noticed, when speaking of the precise time when our Articles were imposed, and avowedly wishing to show that Calvinism was not established in them, admits, "That *many* and those of *great name*, were at that period, adherents to this doctrine^f."

But the prevalence of these sentiments may, it seems, be *easily accounted for*; and the whole body of Arminian Writers engage in assigning the reasons of it^g. But does this overthrow, or establish, the fact? Admit that these sentiments are of foreign extraction: So it may be shown are the general sentiments of the Reformation here. Admit that some of the great characters employed in resettling the Church on the Accession of Elizabeth, had acquired a greater relish for them than they had before: Still these characters must be classed among our *principal Reformers*; still *this* was the *period* when the doctrines, which are binding upon us, were legally established. The more clearly therefore this circumstance is *accounted for* by the Gentlemen in question, the more clearly do they establish the fact, they wish to refute.

(e) Bamp. Lect. p. 266, 267.

(f) Preface to Nowel's Cat.

p. 6. (g) See Heylin, Quinq. Hist. p. 594, 609; Ridley's 3d Lett. p. 35; Gray's Lect. p. 265, 266; Hey's Nor. Lect. Vol. ii. p. 209; Daubeny's Appendix, p. 230.

They would insinuate indeed, that at some *previous* period of the Reformation, *other* (their own) sentiments obtained. Now admitting this also, it does not much concern us. They produce however no *proper* evidence, that this was the case after any thing was *regularly and legally* done. We shall say no more here respecting the Works of Henry the Eighth's time, of which so much use is made for this purpose. From these Writings, it has already appeared^h, they may equally prove, that our church holds many of the distinguishing peculiarities of Popery; and their very recurrence to such illegitimate testimony, affords no mean evidence of their lack of better, and that their case is a forlorn one.

More hopeless, however, if possible, is the attempt to prove, that it was only at some still *later* period when these Calvinistic sentiments so prevalently obtained. Heylin himself represents the circumstance as *coeval* with our legal establishment, with "*the resettling of the Church* under Queen Elizabethⁱ." And the testimony of Hume, Mosheim, Bishop Burnet, and the whole body of other evidence we have adduced, respects the "Church of England from her *FIRST restoration from Popery*," our "*FIRST Reformers*," "*the FIRST English Reformers*," "*the FIRST Reformers in England*^k." Yes, Mr. Daubeney! The "*particular period*" in which you and your colleagues allow these doctrines were prevalent, includes the *VERY PERIOD* when our Articles were made what they now are, and legally imposed, as well as a whole century afterward: "*The LARGE PORTION of the great body of the Clergy of our church*^l," you speak of, as favouring such sentiments, includes the *VERY MEN* who thus formed and imposed these Articles.

It may be added to the same effect, that nearly the whole of what is produced in opposition to our argument, from the Works of these times, respects only the proper *manner* of

(h) Above, p. 57.

(i) Above, p. 82.

(k) Above, p. 70—72.

(l) Appendix, p. 198.

treating on the subject of Predestination and Election, and the *abuse* of the doctrine, and is what every sensible modern Calvinist most cordially approves.

I will take as an instance of this, the passage quoted by so many Arminian Writers, and among others, by Mr. Gray, from “ Bishop Hooper’s Introduction to his Exposition of the Decalogue.” None of the illustrious Prelates who suffered Martyrdom for their principles, used language more favourable to the scheme of the Arminians, than Bishop Hooper; and no where, it may seem, from the frequent use they make of this passage, has he said what more favours it than here. Let us then examine the passage fairly, and allow it all its weight. As quoted by Mr. Gray it runs thus: “ It is not a Christian man’s part to say that God hath written fatal laws, as the Stoic, and with necessity of destiny violently pulleth one by the hair into heaven, and thrusteth the other headlong into hell. The cause of rejection or damnation, is sin in man, which will not hear, neither receive, the promise of the gospel^m.” This Mr. Gray produces as a “ remarkable passage;” remarkable, we must understand him, for its complete decision against Calvinism. This idea of it is also supported by the Conductors of the British Critic, who both approve of Mr. G’s. use of it, and themselves describe it, as “ expressly combating the notion of absolute decreesⁿ.”

We cannot, however, at all judge of Bishop Hooper’s meaning in these words, unless we attend also to the other parts of the passage with which they are immediately connected. Less mutilated, the passage stands thus:—“ It is not a Christian’s part to attribute his salvation to his *own* FREE WILL with the Pelagian, AND EXTENUATE *original sin*; nor to make God the Author of Evil or our Damnation, with the Manichee: Nor yet to say, God hath wrote fatal laws, as the Stoics, and with necessity of destiny vio-

(m) Bamp. Lect. p. 246. N.

(n) For August, 1796.

lently pulleth one by the hair into heaven, and thrusteth the other headlong into hell. But ascertain thyself by scripture what be the *causes* of reprobation, and what of election. The cause of rejection or damnation is sin in man, who will not hear nor receive the promise of the gospel. . . . The *cause* of our election is the *mercy of God in Christ*. Howbeit, he that will be partaker of this Election, must receive the promise in Christ by faith. For *therefore* we be elected, because AFTERWARD we are made the members of Christ, &c. . . . So we judge of Election by the event or success which happeneth in the life of man^p."

And is it not now a little extraordinary, that this very paragraph, when taken as it is, should be *remarkably* decisive against some Arminian Tenets, which Mr. Gray and his Brethren in sentiment, ascribe to our church? Yet certainly it is so. Mr. Gray "rejects" the doctrine "of Predestination," as a "curious conceit^q:" Bishop Hooper *establishes* it, by teaching us rightly to ascertain the *causes*, the *consequences*, and the *evidences*, of reprobation and election. With Mr. Gray, it is "incautious and excessive enthusiasm, to dilate on *gratuitous justification*, so as to invalidate the *important doctrine of FREEWILL^r*:" Bishop Hooper represents the making our *salvation to turn upon our freewill*, as *extenuating* original sin, and no better than *pelagianism*. Mr. Gray says, "Our church considers . . . election as importing a *foreseen conformity* to the Divine will^s:" Bishop Hooper says, "The *cause* of our Election is the *mercy of God in Christ*, and that *therefore* we are elected," not because we are *seen to be good*, but, that we may be *made so*; "because *afterward* we are made members of Christ, &c."

This last clause contains, in effect, the whole matter at issue; namely, whether faith, holiness, &c. are the *fruits* of election, or the *cause* of it; and so far we see, are the An-

(p) See Strype's Eccles. Mem. Vol. ii. p. 203, or the Work itself.

(q) Bamp. Lect. 246. N.

(r) Ibid. p. 266.

(s) Ibid. p. 246.

cient Martyr and the Modern Divine from harmonizing on the subject, that they view it in directly opposite lights. The *one* says, “The *cause* of our election is the *mercy* of God in Christ; the *other* teaches, that election imports a “foreseen conformity to the Divine Will.”

But what do the good Bishop's words contain, that is so irreconcilable with the Calvinistic scheme? He forbids us to talk of fate like the MANICHEANS or STOICS: So do the Calvinists. They do not with the former of these Sects hold that there is an *Independent Evil Principle*, to which they so attribute evil as to exculpate themselves: They do not, with the latter of them, ascribe what happens in human affairs to an *immutable destiny*, resulting from the influence of matter, or from no man knows what, by which God himself is restrained; but, to the appointment of a Supreme

(t) See Milner's History of the Church, Vol. ii. p. 340—386: where both their sentiments, and the light in which St. Austin viewed them after his conversion, are mentioned; Mosheim, Vol. i. p. 240; Beaufobre; Cave; &c.

(v) It is unnecessary here, were it possible, to say precisely, amidst the variety of strange and inconsistent notions of this sect, what they meant either by *God* or *Fate*. This seems to have been the *popular* idea. And those persons who have extolled the language of the wiser part of them on our subject, appear to have put a better construction upon their Words, than they were capable of doing themselves.—Dr. Mosheim's account of them is, that they consider “God a corporeal Being united to matter by a necessary connection, and subject to the determinations of an immutable fate.”—St. Austin says, “Dicunt omnia sidera partes Jovis esse, et omnia vivere et rationales animas habere, et ideo sine controversia Deos esse.”—Lactantius adds, “Isti uno naturæ nomine res diversissimas comprehenderunt; Deum et Mundum, Artificem et opus, dicuntq: Alterum sine altero nihil posse, tanquam natura sit Deus Mundo permixtus.”—And Laertius, speaking of Chrysippus, one of the patriarchs and champions of the stoical sect, says, “Purissimum dixit, ac Liquidissimum Æthera, quem etiam primum asserunt Stoici esse Deum, sensibilibus veluti infusum, per ea quæ sunt in

Governor of infinite Wisdom, Power, Goodness and Perfection, who, they believe, orders all things with a view to his *own glory*, and the *greatest possible ultimate good of his creatures* ^w. He denies, that in consequence of such a destiny, some are violently thrust headlong on the road to salvation, and others to perdition, without the *concurrence* of their own wills: So do the Sublapsarians. The *one*, they believe, God only *suffers*, to follow their *own will*, and their *own way*, and that this terminates in their ruin; and that the *other* he disposes to *approve, choose, and love*, that which is good, by a supply of proper means, and the influences of his Grace ^x. He teaches, that the *cause* of God's rejection of any man is his *sin*, and rejection of the Gospel: So do those who are called Calvinists ^y. He inculcates the *ab-*

aere, per cunctas Animantes et Arbores, per terram autem ipsam fecundum Halitum."—Even the famous prayer of Cleanthes, on which so great stress is laid in vindicating their notions, clearly represents *Fate* as a *Semi-Deity*, and *Coequal Partner* with Jupiter in the arrangement of human affairs. It runs thus:

Αγε δὴ με, ὦ Ζεῦ, καὶ σὺ, ἡ Πεπρωμένη,
 Ὅποι ποθ' ὑμῖν εἰμι διατεταγμένῳ,
 Ὡς εἶδομαι σπεύδειν ἡδὲ ἀοκνεῖν.
 Ἐὰν δὲ μὴ ἐθέλῃ, οὐκ ἦτιον εἶδομαι.

It is therefore surely no proof that a man is an Arminian, because he does not talk of God and of Fate like the Stoics.—See Mosheim's Hist. Vol. i. p. 28; Austin de Civit. Dei, Lib. 7. cap. 2.; Diogenes Laertius de Vitis Philos., especially that of Zeno, the founder of the Stoic sect; Epictetus Enchir. cap. 77; Cicero de Natura Deorum, de Fato; &c. &c.

(w) See a Summary of Leibnitz's Scheme apud Dr. Maclaine, Mosheim's Hist. Vol. v. p. 24.; Dr. Bellamy on the Wisdom of God in the permission of sin, and the Millenium; Dr. Blair's sermon on Psalm lxxvi. 10; &c. &c.

(x) See Edwards on the Will; and the Writings of Davenant, Hall, Doddridge, Scott, &c. passim. (y) See Ibid.

solute necessity of faith and holiness; and that these are the only *satisfactory evidences* by which we must judge of our election: So do all sensible Calvinists^z.

The whole therefore that this famous passage can fairly be made to inculcate, is, the propriety of guarding against the *excesses* and *abuses* of the Doctrines of Predestination and Election; and the *proper manner* of treating on the subject; namely, that we must argue from the effect to the cause, and only infer our election from our Christian experience and conduct.

And this is nothing but what was generally taught by our leading Divines of this period. “If,” says the excellent Bishop Hall, “we consider of *God’s working* and proceeding with us, the *order is the reverse*, as it is also rightly stated in the 17th Article; but, if we consider *the order of our apprehending* the state wherein we stand with God, we must ASCEND ONLY from our effectual calling, and true believing, to a comfortable assurance of our election^a.”—“No otherwise,” adds Bishop Carleton, “would God have us to be certain,” of this circumstance, “but a *posteriori*, from the effects of his spirit we apprehend in our own souls^b.” This also is the purport of the famous reasoning “*ascendendo*,” maintained to be the true doctrine of Predestination by Bishop Bancroft^c. And precisely the same might be shown, of *all* that is so generally quoted by writers of an Arminian cast, from the works of Melancthon^z, Lati-

(z) See Ibid.; Archbishop Usher’s Body of Divinity, p. 92; and Archbishop Leighton on 1 Peter vii. 8.

(a) Remains, Sermon on 2 Peter i. 10. p. 269.

(b) Exam. of Montague, p. 142.

(c) Summe of the Hampton Court Conference, p. 29.

(z) The famous quotation from this celebrated Reformer on the subject is, the following remark he made to Archbishop Cranmer:

“*Nimis horridæ fuerunt initio stoicæ disputationes apud nostros (the foreign Reformers) de fato, et disciplinæ nocuerunt.*” See Strype’s Life of Cranmer, p. 409. It is remarkable, however, that at the same time, and also on other occasions, he recommended to the

mer^y, Hall^x, the Reformatio Legum^w, and the last clause of the 17th Article. The passages contain nothing more than some *salutary cautions* against the *abuses* or *misrepresentation* of the Calvinistic Doctrines, of which cautions every prudent Calvinist fully admits the propriety.

4. On all hands, therefore, does it thus unquestionably appear, how generally those sentiments were entertained by the FOUNDERS OF OUR CHURCH, which are *now* represented as “a curious conceit^d,” “a system of nonsense^e,” “an artifice of the Devil^f,” “a doctrine, which carries its own condemnation upon the face of it^g,” is synonymous with “fanaticism^h,” “makes God a Tyrantⁱ,” “lays the ax at once to the root of all religion^k,” “is full of barbarity and blasphemy^l,” and, strange to say, thus represented too, by those who fill high stations in this Church, by those who PROFESS TO ADHERE TO THE GENUINE DOCTRINES OF HER REFORMERS!

Archbishop, “that nothing might be left under *general terms*, but expressed with all the perspicuity and distinctness imaginable.” Ibid. So directly hostile was this Divine to that *general latitude of expression* and interpretation, he is so often cited to favour. Melancthon, Bp. Davenant says, only disapproved of the *manner* in which some delivered the doctrine of Predestination, &c. Answer to Hoord, p. 72.

See also Clarke's Marrow of Hist. p. 293. (y) See Quinq.

Hist. p. 556, and Latimer's Sermons, passim. (x) See Ans.

to the Confessional, Lett. 3. p. 70, from Bp. H.'s Shaking of the Olive Tree, p. 355, &c. (w) Vide Caput 22. De Hæres.

Ibid. Cap. 9. (d) Mr. Gray's Bamp. Lect. p. 246. n.

(e) Daubeney's Appendix, p. 229, from Dr. Balguy. (f) Ibid.

p. 303. (g) Daubeney's Guide, p. 77. (h) Mr.

Polwhele's 2d Letter to Dr. Hawker, p. 18. n. (i) Dr. Hey's

Nor. Lect. Vol. iii. p. 497, from Dr. Balguy. See also Mr. Daubeney's

Appendix, p. 149, and quotation from Jortin. (k) Dr. Paley's

Visitation Sermon, 1777, p. 15. (l) Mr. Polwhele's 1st Letter,

p. 43. n. See also Bishop Watson's Charge, 1795, p. 67, 68.

There is, however, it must be confessed, a discovery made by Mr. Daubeny, which, if it be just, forms a considerable objection to our conclusion. "But Sir," says this Writer to his opponent, "I shall not do justice to the 17th Article, if I do not observe further, that so far from being intended to favour the *Calvinistic Doctrine*, it appears to me, to furnish the MOST DECISIVE INTERNAL EVIDENCE AGAINST IT^m!" Poor deluded Historians, ancient and modern, foreign and domestic, who, with one voice, have told us, that our public Confessions are formed on the *Augustinian*, or *Calvinian* planⁿ! Poor unfortunate Bishop Burnet, who, when employed by his Queen, and the great Metropolitan, for the very opposite purpose, has said, "It is not to be denied, but that the Article seems to be framed according to St. Austin's doctrine;" that although, in his judgment, others might subscribe it, yet that "the *Calvinists have less occasion for scruple*, since the *Article does seem more plainly to favour them*;" and that the very "Cautions that are added to it, do likewise intimate that *St. Austin's doctrine* was designed to be settled by the Article^o! Poor good-natured Arminians, who have made so many undue *Concessions*, and have so laboured to account for this circumstance; ascribing it to the Marian Exile, and a desire to comprehend the Calvinists, and to the fact, that "some of the Compilers of the

(m) Appendix, p. 221. (n) Above, p. 70, 74. (o) Expos. of the Arts. p. 168. See also above, p. 70. Yet Mr. Polwhele who makes high claims to liberality of sentiment, and consistency of conduct; who is most indignant at being thought in any degree to have deviated from the Articles; and who says "I subscribed them, with Burnet in my hands: and Burnet has, from that hour, been my guide;" says, with nearly the same breath, "I abhor the Calvinist^s!" See

2d Letter to Dr. Hawker; *ibid.* p. 16. Note; also three Letters *passim*.

Articles were Calvinists^p!" Poor short-sighted simpletons all together, who, for *two hundred and thirty-seven years*, have been doting about the *Calvinistic tendency* of our Articles, when, after all, the *very Article upon which this opinion has been chiefly founded*, furnishes the MOST DECISIVE EVIDENCE AGAINST IT! Well may Mr. Daubeny be represented as "indisputably the *very foremost*, or among the *foremost* Writers of the Age^q!" Well may it be triumphantly concluded, that "Calvinists will hardly attempt to *reason* with him^r!" With the man, who can view such an Article in such a light, considered under all its circumstances, and in connection with what has been the prevailing opinion of persons of all persuasions upon it, it is certainly in vain to reason.

5. Nothing, however, is further from our purpose, than to infer from what has been advanced in this Section, that the precise theological system of *John Calvin*, in *all its parts*, and to *its full extent*, was intended to be established in the 39 Articles, to the exclusion of every milder sentiment. We think they have equally failed who have attempted to show this, whether the exaltation, or degradation, of the national confession, has been their object. To say the least, our established forms do not *teach directly* several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the *Fall of Adam* was the effect of a *Divine Decree*^s: They do

(p) The Anti-jacobin Reviewers assign this last mentioned reason, Jan. 1800, p. 47. See also above, p. 69, 73. The Monthly Reviewers, noticing 'Observations on that part of the Bp. of Lincoln's Elements, which respects the 17th Article, By an Old Christian,' say, "We must own that this Old Christian appears to us to have so far proved his point, that he has shown that no other doctrine than that of pure Calvinism is to be found in the Article in question." Oct. 1800. p. 161.

(q) Antij. Rev. for Nov. 1799. p. 255.

(r) Ibid. 359.

(s) Inst. Lib. 3. Cap. 23. § 8. p. 335.

not use the language it does, respecting the *extent of Christ's Redemption*^t: They are silent concerning *absolute reprobation*^v, which is here taught expressly^w. The Authors of these forms unquestionably built upon *the same foundation* with this celebrated Reformer, but they have not carried the *superstructure to the same height*. They were aware of *the extremes* to which some had proceeded on these subjects, and of the liability of the doctrines of grace to abuse; and wished therefore to express themselves with moderation and caution^x. They were aware of the inability of the human understanding to comprehend the *whole* of the Divine plan of procedure towards his creatures; and, in course, of the difficulties attending the subject, when pursued beyond a certain limit. They wished, therefore, in framing a standing public Confession, to decide no further upon these deep points than they believed the decision of importance, and for which they had the most express and certain warrant of Scripture. They knew that on this subject especially,

“ Est modus in rebus, sunt certi denique fines,

“ Quos ultra, citraque nequit consistere rectum.”

(t) Compare particularly the Explanation of the Creed in the Catechism; the Consecration Prayer in the Communion Service; and the writings of Cranmer, Latimer, and Hooper, every where; with Instit. Lib. 3. (v) See 17th Art.; Clement's Confession; and the Articles subscribed in the 1st year of Elizabeth. (w) Instit, Lib. Cap. 23. §. 8; Ibid. §. 1; and Calvin, in Rom. ix. 18. (x) They say this expressly in the Articles subscribed as above, but declare at the same time, that “ seeing some men of late have risen, which do gain-say and impugn this *truth* (Predestination) we cannot pass over this matter with silence, both for that the Holy Ghost doth so often make mention of it in the Scriptures, which argueth it to be a thing both fruitful and profitable to be known; and also being occasioned by the same reason which moved St. Austin to write of this matter of Predestination.” Strype's Annals, p. 118. This shews us that guarding against the *abuse* of the doctrine, is not denying the doctrine.

Or, to adopt the more lofty language of inspiration, they knew in respect to the Divine Procedure in these instances, "That clouds and darkness are round about him, but that righteousness and judgment are the habitation of his throne." They wished unequivocally to teach, that man's *salvation* is *wholly of grace*, but that his *perdition* is of *himself*; and neither to make *God the author of sin*, nor *man a mere machine*, and unfit to be treated as a *moral agent*. All beyond this, they have left to be resolved on the principle of human ignorance. And, whatever may be said to the contrary, this is not in the smallest degree belying the principles we have ascribed to them, and mutilating the subject; but discovering, at once, the greatest piety and the greatest wisdom upon it^y.

Is it said, that, in reality, there is no difference between this system and the higher species of Calvinism? It may be answered, however that be, the church is only responsible for the doctrines she *teaches expressly*, and not for the *inferences and consequences* which may be deduced from these doctrines by those who perhaps do not understand them, and which she probably may disavow.

These "moderate bounds," as the excellent Bishop Hall observes, "the Church of England, guided by the scriptures, has set on this subject^z." But so far she has certainly decided. The doctrines now often termed *moderate Calvinism*, she unequivocally inculcates. These corresponded with the *doctrines of Austin*^a the great model of her founders: With these there is not a single passage in any of her public Writings which does not harmonize: From these we are confident, no fair interpreter can free her.

But, according to their own plain and full representation •

(y) See below. Ch. 8. § 2.
Olive tree, p. 366.

(z) Via media, shaking of the
(a) See Dr. Hey's Nor. Lect. Vol. iii.
p. 200, 203; and Milner's Review of Austin's Theology, Hist. of the
Church, Vol. ii. p. 501—510.

(o) See above, p. 69.

of the matter, these moderate Doctrines, or the *notions of Austin* on this subject, come under the reprehension of our opponents. On the other hand, these are the doctrines maintained by the Divines I am vindicating. In which of their writings can our opponents find a single paragraph that goes *beyond* the Sublapfarian Scheme? But much may be found that comes *below* it. There is nothing about the Divine Decree of the Fall, Reprobation, or any other of the doctrines, which are properly denominated the *rigors* of the Calvinistic system, insisted upon in their works. Even “the hoary Baronet^b,” who has so recently been called a “rigid Calvinist and Predestinarian^c,” begs leave with Austin, to differ from some great primitive authorities of our church, on the side of *moderation*^d: And how must every *Divine* smile to see these epithets applied, at the same time, to another distinguished Senator^d. The most doctrinal writer in the class under consideration, Mr. Hervey, speaks thus respecting these deep points: “Predestination and Reprobation, I think of with fear and trembling. And if I should attempt to study them, I would study them on my knees^e.”

When, therefore, certain Writers have formed a frightful system of nothing but absolute Decrees, absolute Reprobation, and other Extravagancies, which we absolutely disavow, they may attack it as vehemently as they please; but it deserves their consideration, that it is a creature of their own, and that in respect to *us*, at least, the most pointed of their weapons falls “*Telum imbelle sine ictu.*” Mr. Daubeney may deduce his consequences, assume the prerogative of knowing men’s hearts, and insist upon it, in spite of themselves, that they hold doctrines^f which they *say, and believe, they do not*; but it deserves his consideration, that such a procedure is absurd in itself; that it is contrary to the esta-

(b) Sir Richard Hill.

(c) Antijac. Rev. Nov. 1799, p. 258.

(d) Anf. to Daubeney, p. 89, 90.

(d) Mr. Wilberforce. (e) Col-

lection of Letters, n. 93, p. 223.

(f) Appendix, p. 222.

blished laws of controversy^g; and that it is just as fair, and just as significant, as it would be to infer, from his stronger expressions respecting *human agency*, that at the bottom he must be a *Socinian*.

Here then we might well rest our whole question. The Church of England, we have seen strong reason for concluding, is *moderately Calvinistic*. The chief subjects of our Apology are professedly the same. This circumstance, therefore, might at once decide, who have *adhered* to, and who have *departed* from, the original and genuine doctrines of the Articles, as none but those accused of *Enthusiasm* even profess to hold any tenet that is *Calvinistic*.

It will however abundantly suffice to our present purpose, to proceed upon a still broader basis. Many sincere Christians, we believe, are prepared to join in the songs of heaven, in ascribing their whole "Salvation to God and the Lamb," and hold the above doctrines *essentially*, who disown the *name* we have affixed to them. With these persons we would by no means quarrel, for the sake of a *term*, which we only adopt in the want of one to express our sentiments more perfectly. But, what is of more weight in the consideration, it is not either the name or the nature of Calvinism, as such, to which our opponents confine their attack. It is the doctrine of *Salvation by Grace, through faith in the Redeemer*, under whatever *form* or *name* it is professed, to which, in reality, they at the bottom object. Several of the late popular Works which have endured the direct attack, or the invidious sneer, contain nothing that is peculiarly Calvinistic. Other Writings and Sentiments which have experienced this treatment, are professedly *Arminian*^h.

Whether, therefore, the Church of England has determined this way, or the other, or neither, on some of the abstruse points agitated between the Calvinists and Arminians, is not

(g) See Dr. Hey, Vol. i. p. 411. (h) See Mr. Clapham's Sermon; Dr. Croft's Thoughts; and Mr. Daubeny's Works.

our determining point: On this circumstance we do not found the truth of our main position: But *thus much* we must insist upon; *this* every Person, sufficiently acquainted with these subjects, will see it impossible not to allow us; that in proportion as *Calvinism prevailed when our Articles were established*, and as the private sentiments of the Compilers, Revisers, and Imposers of these Articles were Calvinistic, a strong argument is furnished, in *favour* of our interpretation of them, and in *opposition* to theirs whose ingenuity is employed in explaining them away.

We have now taken a very comprehensive view of our subject; we have examined our different Forms of doctrine and worship, as they explain and illustrate each other; the Title which the Articles bear; and the Preamble which is annexed to them: We have further investigated, the Circumstances in which our reformers were placed, and the object they had in view;—their other authentic theological Writings;—the Authorities they respected;—and their own private Sentiments; and from the whole, it appears most unquestionably,

That on the points of doctrine now under consideration, they meant at least to establish ALL THEY HAVE EXPRESSED; that on many occasions they WENT BEYOND what is necessarily implied in the letter of the Articles, and discovered sentiments still further from the divinity we oppose; but that they never, by any means, ABRIDGED OR RESTRICTED the full and natural sense of their Words, and most certainly never *intended they should be so interpreted.*

And hence, it follows, as unquestionably, That all who in any degree EXTENUATE, or EVADE the plain, literal, and full meaning of these Articles, on the doctrines in question, do NOT “teach them as they were first delivered by our Reformers.” But this, in a very notorious degree, it has appeared in a former chapter, is undeniably the conduct of

our Opponents. One part^l of their position is therefore again overturned.

But hence also, on the other hand, it clearly follows, That they who teach according to this *plain, literal, and full meaning of the Articles*, DO TEACH them in their *true and primitive sense*; and that they who, to a certain extent, *exceed this literal meaning* on the side of *Divine Agency*, do not teach *more* than was taught by our Reformers.—And here we call upon our accusers to show, by fair quotation, from the Writings of Milner, Hawker, Scott, from the Practical Review, the Strictures on Education, the Scripture Characters, or Venn's complete Duty of Man, works they have particularly attacked, any doctrine that exceeds this standard; any thing that in its natural tendency, and by fair construction, *means more* than what is plainly taught in our Articles, Homilies, and Liturgy, and illustrated by the known sentiments, and the other writings of our Reformers. Until they do this, we must conclude that the *other part*^m of their position is also groundless, and that it is equally certain that we *have*, as that they have *not*, adhered to the true and original doctrines of these forms.

(l) See above, p. 13—15.

(m) See Ibid.

CHAP. III.

An Examination whose teaching most resembles that of our Church and her Reformers, in respect to the USE made of the peculiar Doctrines of the Gospel, and the necessity of PRACTICAL CHRISTIANITY.

IT is a fact of which it is impossible to doubt, that our Reformers did not teach the doctrines in question, as mere speculative and uninteresting opinions, which it is sufficient barely to assent to, and contemplate at a distance; but as truths of the very highest importance, truths which it becomes every Christian to know *practically*. They considered them of more worth than their exalted stations in the church, their most admired worldly possessions, their country, their liberty, or even their lives. Their own characters and behaviour, at once, convincingly show on what doctrines they laid the greatest stress; and how essential they believed the *practical knowledge* of their tenets. Their exertions in the propagation of these doctrines, their invincible constancy, patient resignation, exalted charity, triumphant faith; under the most trying provocations, the heaviest present sacrifices, and in the midst of the flames, afford a striking proof both what the genuine efficacy of their principles is, and that it was experienced by themselves. No where, except in the exhibitions of the Bible itself, can we see more that is truly Christian, both of doctrine and practice, than in the dying sentiments and behaviour of those among them who sealed the sincerity of their profession with their blood. They were unanimous, at this solemn season, in excluding all merit from themselves; in building all their

hopes of salvation upon the mercy of God in Christ Jesus; in rejoicing that they were counted worthy to suffer for his sake; and, in expressing a most firm and unshaken confidence of possessing eternal life, through him^a. And, with precisely the same views, did those depart, who survived this storm, and went from earth to heaven by a more ordinary way, in the succeeding reign^b.

It was not, in the judgment of these “divine men^c,” the part of “Ambassadors of Christ” to *omit*, and generally seem to *forget*, the peculiar doctrines of the gospel, in their public discourses, any more than to disavow them. They did not barely state, in general terms, the outlines of the Christian system; make little or no more use of it; and consider it their chief business “to be the apes of Epictetus,” Plato, or Seneca. The distinguishing tenets of Christianity ever constituted the prominent features of their religious instructions, and are their reigning theme in the forms of doctrine and worship they provided. “The sum of their doctrine,” as we are assured from their own mouths, is, “to set forth Christ crucified to be the only Lord and Redeemer; giving all glory unto God, the only worker of our salvation, and removing all merit from man; and commending and teaching such good works of all men diligently to be done, as God in his word has prescribed^d.” Accordingly, every view of this gracious Redeemer’s character is presented; every part of his astonishing work is enumerated, in our creeds; while to his cross and sufferings there is a constant reference throughout the public service. Every rite points to him for its efficacy; every petition is presented in his name; every expectation is founded upon his merits; every endeavour is directed to his glory; every acceptable work

(a) See Fox, Strype, &c. *passim*.
Parker, Jewel, &c.

(b) See Strype’s *Lives of*
Reformers, Sermon 11. Vol. iii. p. 206. (c) Bishop Hurd thus denominates the
(d) See Articles subscribed
in the first year of Elizabeth, Strype’s *Annals*, p. 117.

is ascribed to the power of his grace.—For proof of all this, we refer to our forms themselves; to the private letters, confessions, and other theological works, of these venerable men; and to the relations of their most approved biographers.

Present notions, however, shall induce us to be a little more particular in showing, that our Reformers held the absolute necessity of something more than a mere *form* of religion, even of what we denominate a personal, practical, and experimental acquaintance with the doctrines they taught.

Either then the church of England considers *all* persons real Christians who are comprehended within her external pale, or she considers only *some* of her visible members entitled to this character, and the rest mere nominal and professed Christians.—In a *general* Form she uses *general* expressions. She assumes not the prerogative of knowing either men's hearts, or God's unrevealed appointments. Necessarily, therefore, not less than in the judgment of charity, on some occasions, she addresses *all* as true Christians who *profess* to be such. Every child that she has baptized, she speaks of, as “regenerate,” as a partaker of the privileges of the gospel, and as, in some sense, called to “a state of salvation:” She puts the language of real Christians into the mouths of all her worshippers: She expresses a favourable hope to of every person whom she inters.—Are we then hence to conclude, that our church knows of no distinction but that between *professed* Christians and *professed* Heathens, Jews, &c.; and that she really considers *all* who are her nominal members, in such a sense in a state of salvation, as that they will escape future punishment and obtain everlasting happiness *whatever be their characters?* Do all persons “omit or misrepresent the doctrines of baptism” who do not accede to

(e) See the Antijac. Rev. for April, 1799, p. 369.

this opinion? Is there no method of ascribing a proper efficacy to this divine ordinance, and of fixing a proper value upon our other outward Christian privileges, but this? Will our opponents, will any professed friends of the establishment, maintain this doctrine? This would be making a short and easy way to heaven indeed. This would remove a constant source of the faithful Minister's anxieties at once, and enable him, under the worst of appearances, to commit the salvation of his people to the infallibility of his church.

But surely our Reformers knew too much of the Scriptures, had too great an aversion to Popery, and too much good sense and piety, to substitute the mere shadow for the substance, and maintain this absurd and licentious system. It is contrary to what our church teaches expressly. In conformity to the Confessions of all the reformed churches, she affirms in direct terms, that "In the visible church the **EVIL** be **EVER** **MINGLED** with the **GOOD**," and that "even sometimes the *evil* have chief authority in the ministration of the Word and Sacraments^f." She supposes, accordingly, that "The wicked, and such as be void of a lively faith," and who "IN NO WISE ARE PARTAKERS OF **CHRIST**," may visibly partake of the Lord's Supper, and only "to their condemnation^g." She declares, without any exception on account of external church-membership, that "they that have done evil, shall go into everlasting fire^h."

On the other hand, the initiatory Rite of Baptism inculcates the necessity "of an inward and spiritual grace," of a "death unto sin and a new birth unto righteousness," as well as "the outward and visible sign of sprinkling with water;" and "represents to us our profession which," it is said, "is, to follow the example of our Saviour Christ, and to be made like unto him: that as he died, and rose again for

(f) Article 26.

(g) Article 29.

(h) Athanasian Creed.

us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

The same doctrine is implied and enforced in her whole explanation of the nature of this covenant. The express object of the Ordinance of Confirmation is, to teach the necessity of this personal and practical Christianity. The catechumen here declares, that he will actually ratify the engagements made on his behalf at Baptism, and promises in the most solemn manner, by the grace of God, in his own person, evermore to endeavour faithfully to observe them. And, only on his doing this, and doubtless on the supposition of his sincerity, is he pronounced forgiven and regenerate. Accordingly, none are invited to her Communion but those who "truly repent, have a lively faith, and are steadfastly purposed to lead a new" and holy life.

The whole service of our Church, indeed, consisting of confession, petition, devotion, thanksgiving, and worship, evidently presumes this to be the character of all her true members, and is, when engaged in by those who are destitute of this personal sense and feeling of what they utter, the most consummate nonsense and hypocrisy. She considers it the universal characteristic and experience of those who, "at length, by God's mercy, attain to everlasting felicity," that they "bewail their manifold sins and wickedness," acknowledge their just desert of punishment, and sue earnestly to God, through Christ, for mercyⁱ; that they "be called according to God's purpose by his spirit working in due season;" that "they through grace obey the calling, be justified freely, made Sons of God by adoption, made like the image of his only-begotten Son Jesus Christ, and walk religiously in good works^k." She teaches more-

(i) See especially the Communion Service, and Litany, and Burial Service. (k) Art. 17.

over, that such persons “feel in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things^l.” She affirms, that “good works do spring out necessarily of a true and lively faith; inasmuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit^m,” and consequently, that all who are destitute of a *holy life*, are not, in her sense of the word, *true believers*. She says expressly, that “true Christian faith *no man hath*, who in the outward profession of his mouth, and in his outward receiving of the Sacraments, in coming to the Church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contraryⁿ.” Yea, so far is she from supposing, that a participation in her outward ordinances will be effectual to the salvation of any in whom this “inward thing signified,” and aimed at, in these ordinances, is wanting, that this circumstance, she teaches, will increase their condemnation^o. And to this effect, Ridley, Latimer, Cranmer, Taylor, Jewel, and every one of her chief reformers, speak expressly, on other occasions. The two first mentioned of these Worthies, shall here be the mouth for the rest. “Sometimes,” observes Bishop R. meeting the objections of the Romanists, “The name of the Church is taken for the whole multitude of them who profess the name of Christ, of which they are also named Christians. But as St. Paul saith of the Jews, Not every one is a Jew, that is a Jew outwardly, &c. Neither yet all that be of Israel are counted the seed: even so, not every one that is a Christian outwardly is a Christian indeed. For if any man have not the Spirit of Christ, the same is none of his. Therefore that Church which is his body, and of which

(l) Ibid.

(m) See Art. 12, and below, Ch. vii. § 2.

(n) Homily on Salvation.

(o) Art. 29; Exhortation at the Communion; Homily on the Sacrament, on the Resurrection; &c.

Christ is at the head, standeth only on living stones, and true Christians, not only outwardly in name and title, but inwardly in heart and in truth^z." "A Christian," adds honest Latimer, "that is, one admitted into the Church by Baptism, *if he answers not his profession*, but gives himself up to fleshly lusts, is in respect of eternal life which is promised to Christians, no more a Christian than a Jew or a Turk; yea, I say, his condition shall be worse at the last day^p."

Most clearly, therefore, it is the judgment of our church, that as "he is not a Jew," so neither is he a Christian, "*who is only one outwardly*;" and that as it "is not circumcision," so neither is that baptism, "*which is only outward in the flesh*;" but that "*he only is a Jew*," or a Christian, indeed, "*who is one inwardly, and circumcision*," or baptism, "*is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God^q*." She clearly distinguishes, between her *true members* and those who have "the *form* of godliness, but deny the *power* of it^r." She certainly considers none who have arrived at maturity, and are capable subjects, in such a sense Christians, as that they will obtain happiness and heaven, except those who are influenced by Christian principles, and exhibit a Christian conduct; who are penitents, believers, and habitual observers of God's Law. When, therefore, in general terms, she addresses her professing members as real Christians, it is clearly on the supposition, that, where opportunity is afforded, they really comply with the engagements, and enjoy the *present* blessings of the baptismal covenant. While therefore she laments

(z) Conference with Latimer in prison. (p) Fox's Acts, &c. 1st Edit. p. 1317, Answer to Dr. Sherwood; and 2d Edit. p. 1913, Answer to Sir Edward Baynton; the Conference in prison, p. 1807; &c. (q) See Rom. ii. 28, 29. (r) See 2 Tim. ii. 5.

the want of “a godly discipline,” by which notorious sinners might be more openly distinguished; and while she cannot see men’s hearts, and therefore decides not in respect to the state of individuals; in the most solemn manner, she exhorts all her visible members to judge themselves by the standard of God’s word; forewarns them of the awful punishment that awaits the wicked and mere formalists; and assures such, that their abused Christian privileges will aggravate this punishment^c.

2. And now, whatever all this accords with besides, it is notoriously the doctrine of those for whom we are apologizing. It is that which is avowed by themselves; it is that for which they are specifically condemned by their opponents. This constant, all-important use of the Saviour; this necessity of a personal and practical acquaintance with his doctrines, in order to salvation; this consequent distinction between real and merely nominal Christians, constitutes the most striking of their peculiarities, and, in the judgment of such Divines as Dr. Paley, Dr. Croft, Mr. Daubeney, and Mr. Polwhele, the very essence of their guilt^v. In these particulars, even more, it is conceived, than in the theoretic articles of their respective creeds, the difference between the two parties consists. In the system of the one, the Redeemer is the Sun, the grand source of light, life, motion, comfort, and every thing that is beautiful and excellent; in that of the other, he has only the place of some inferior luminary. The one makes something real and internal, a certain state of heart and character, essential to real Christianity; the other, as will appear presently^o, treats all as real Christians, who assume the Christian name, and comply with the external forms of

(s) Communion Service; see also Archbishop Secker’s Instructions to Candidates for Holy Orders.

above.

(v) See below, § 3.

(t) See Ibid; and Note (a)

(o) Ibid.

our religion. They cannot, consistently, disown the latter system, who ridicule the former.

WE, however, certainly do thus dwell on the *peculiar doctrines of Christianity*, in our administrations. And we think we have the best grounded reason for this conduct^w. Yet, let it not be unjustly insinuated that we exalt one part of the Christian scheme to the destruction of another. They alone, we strenuously maintain, “rightly divide the Word of Truth^a,” who ascribe their due importance to all its parts; and who “shun not to declare all the counsel of God^b.” The doctrines in question are pregnant with duties both to God and man. These duties are to be explained and enforced. But to constitute them Christian morality, they must be enforced from Christian motives. So that in the very act of inculcating the moral duties, the principles peculiar to Christianity are our reigning subject; and we have the authority of the Apostle, not less than that of our church, for determining comparatively “to know nothing^d” else, in the execution of our high commission.

And thus also do we maintain the necessity of *practical Christianity*. We neither “omit nor misrepresent,” nor by any means depreciate, the true “doctrine of baptism.” There is, we conceive, “much profit” attending it; and as the professed Jews had, so more especially the professed Christian hath, every way, many distinguishing advantages and privileges in respect to his salvation. But a similar kind of reasoning, it is understood, is applicable to this Divine Ordinance, with that which the Apostle uses respecting circumcision. “Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision^e.” And as “they

(w) See below, Ch. 9. Conclusion. (a) 2 Tim. ii. 15.
 (b) Acts xx. 27. (d) 1 Cor. ii. 2. (e) See Romans ii. 25;
 and iii. 1, 2.

were not all Israel, who were of Israel^f ;” as all were not Israelites in a spiritual and higher sense, who were circumcised and Israelites by descent and profession, but they only who followed the steps of Abraham in believing and obeying ; so neither can all those be considered Christians in a true and spiritual sense, who are born in Christian countries, and enjoy many valuable Christian privileges, but they only who are in reality, what, in the language of our church, they profess to be, who in reality embrace Christian doctrines, and lead a Christian life.

Our Church, for instance, supposes, in strict conformity with the scriptures, that all real Christians are regenerate by God’s Holy Spirit^g : In proportion therefore as her adult members really possess the views, dispositions, and conduct, which invariably characterize the regenerate children of God in scripture, they may conclude themselves real Christians.—Our Church supposes that all her sincere members really consider themselves “miserable offenders,” that they “do not presume to come unto God, trusting in their own righteousness, but in his manifold and great mercies ;” that they “have a lively faith in God’s mercy, through Christ ;” and that this faith necessarily produces obedience, and is incompatible with a course of allowed sin^h : In proportion therefore as the characters of her professors correspond with these circumstances, they are her true members.—Our church supposes that all her real and spiritual children are engaged in a continual warfare against sin, the world, and the Devil. These they solemnly engage to renounce at their baptism ; against these she expects them to fight manfully under Christ’s banner to the end of their livesⁱ : In proportion therefore as her visible members are actually engaged in this conflict, and victorious in it ; as “the old Adam is so buried, that the new man is raised up in them ; as all carnal affections die in them, and all things belonging to the spirit live and grow in

(f) Rom. 9. 6. (g) Collect at the Nativity. (h) See general Confession, Catechism, and Com. Ser. (i) See Baptismal Service.

them; as they have power and strength to have victory, and to triumph over" these grand enemies of their salvation, they answer to her notion of true Christians.—Our church teaches, that the real children of God find in themselves a principle "mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things," and that this they believe to be "the spirit of Christ^k:" In proportion, therefore, as her nominal professors are acquainted with these sanctifying and cheering effects of our religion, they approach to her standard of real Christianity.

All this then is very distinct from the mere profession of the national religion, or from a Christian profession connected with mere outward decency of character. To *renounce* the vanities of the world, and to carry on a daily warfare against it, must mean something very different from barely not disgusting it with scandalous immoralities. And is there then any impropriety in denominating what has thus its root in the heart and affections, spiritual and internal religion, in opposition to that which merely respects the external behaviour? Is it improper when the Redeemer thus "blesse men, by turning them away from their iniquities," delivering them from the condemnation and dominion of sin, and enabling them to "serve him without fear in holiness and righteousness before him all the days of their life^l," to style it a present salvation? Or, Is it absurd and unintelligible to call these various exercises of the Christian's mind, and states of his conduct; his conflicts with these enemies of his peace; his attainments in humility, faith, hope, love, and other Christian graces, his *experience*? Name it, however, what men please, this undeniably is the nature of the Christianity taught by our Church.

The affirmation however is false, which represents us to teach "that no one knows Christ, or is a true Christian, until he can specify the precise time and hour of his conversion^m."

(k) Art. 17.

(l) See Acts iii. 26; Rom. vi. 14; v. 1; Luke i. 74, 75.

(m) See Antijac. Rev. April, 1799, p. 369. See also Mr. Polwhele's Letter to Dr. Hawker, p. 14.

What we insist upon is, that Professors of Christianity should have scriptural ground for concluding that they have, *in fact*, turned unto God by true repentance, and that, in fact, they possess the dispositions and characters of his faithful people. Yet surely, there is no absurdity in the supposition that a wicked man may know something of the *time* “when he turneth away from his wickedness, and does that which is lawful and rightⁿ.” There is surely no absurdity in putting to a professed Christian an inquiry like this: Did you at the *time* of your confirmation, when you professed to do it, really enter upon the faithful observance of your baptismal engagements; and have you, in the general and habitual tenour of your life, been acting consistently with these engagements ever since? If not: Have you done this at *any other period*, either previous or subsequent to this ordinance? Have you *now* the character of a true Christian? It is surely very conceivable, that those who once lived in a firm alliance with those powers against which they now wage irreconcilable war; that those who once lived in bondage to sin, and to the fear of death and judgment, and have now a lively faith in God’s mercy through Christ, and power over their corruptions; that those “whose minds were once only on earthly things,” and are now “drawn up to high and heavenly things,” should not only be aware of the change that has taken place, but also at what period of their life, and by what means, this change especially commenced, or has been especially promoted.

Our Church declares and pronounces all those to be in a pardoned and absolved condition, “that truly repent, and unfeignedly believe the gospel.” “They,” she also says, “who in act or deed sin after their baptism, are washed by Christ’s sacrifice from their sins, *when they turn again* to God unfeignedly^o.”—All, therefore, who do this, have her warrant

(n) Ezekiel, xviii. 27.
Hom. on Salva. p. 12.

(o) See her forms of Absolution, and

to consider themselves in a state of favour and acceptance with God, from the time when they thus turn unto him by true faith and repentance. The absurdity on the subject will, therefore, perhaps, rather be found with those who treat all pretensions to any knowledge of our religious state with ridicule; and who can suppose men to repent, and believe, and be reformed, and carry on the Christian warfare, as the Church prescribes, and yet themselves have scarce any perception of it.

3. But let us examine how the teaching of our *Opponents* agrees with that of the Church of England, on the subjects under consideration. In respect to the first particular, the making so great a stir about the blessed name, and peculiar doctrines of Jesus, they will readily allow us the exclusive credit of it. They will scarcely pretend, that these topics make as prominent a figure in their Pulpits as in their Desks. They will avow it of more importance to dwell upon the duties of morality.—Thus, Mr. Clapham “reckons not the insisting perpetually on the doctrines of faith, grace, justification, the new-birth, the indwelling of the spirit, and communion with God, among the excellencies of public instruction^p.”—Dr. Croft “is far from allowing that a discourse is not a gospel discourse wherein the evangelical motives are passed over in silence^q.”—Mr. Benson vindicates this omission of evangelical doctrines, by the example of the Apostles, and says, that the “far greater part of the Epistles is employed in recommending practical duties^r.”—The whole purport of Mr. Haggitt’s Sermon is to this effect^m. And one argument by which he justifies the propriety of such a conduct, is, that “every doctrinal point of our sacred

(p) Sermon at Boroughbridge, p. 13.

Paley, &c. p. 146.

(q) Strictures on
(r) See Sermons preached at Tunbridge Wells
Chapel, by Martin Benson, A. M. Minister of that Chapel, and Rector
of Merstham, Surry, 1st, p. 5, 7.

(m) Visitation Sermon, passim.

religionⁿ," is fully taught in our "Liturgy!"—"It is," confesses Mr. Jones, as we have seen above, "too commonly known against our preachers, that they *neglect the gospel*, and take what they call good *natural religion* into the Pulpit^s."—"Of late times," adds Bishop Horne, "there hath been a prejudice in favour of good *moral preaching*; as if the people might do very well, or even better, without the knowledge of the Christian mysteries^t."

Nay, it is an established "maxim" among the Clergy, Bishop Horsley informs us, "That it is more the office of a Christian teacher, to press the *practice* of religion upon the consciences of his hearers, than to inculcate and assert its *doctrines*; and that *moral duties* constitute the *whole*, or by far the better part, of practical Christianity^v." And this "Infrequency in the pulpit of those subjects which constitute the peculiar doctrines of Christianity," the Bishop of Durham, after "the most diligent view of the subject," conceives to be an especial cause of the present deplorable state of religion among us^w. In short, as we have shown at large in a preceding Chapter^x, the vindications of this strain of preaching by one class of Divines, the confessions of another, and the complaints of a third, in respect to it, render the fact undeniable, that this is the prevalent mode of preaching among the ministers in question. But our Church, it has appeared, pursues a different plan. The doctrines and principles peculiar to the Gospel, constitute the prominent features of her forms of faith and worship, and other theological writings.—Here again then these Divines deviate from their acknowledged standard, and rather act in opposition to the premises they have undertaken to maintain.

We have further to inquire whether these Ministers, like the Church, inculcate, upon all capable subjects, the absolute

(n) Ibid. p. 14.

(s) See above, p. 35.

(t) Ibid. p. 40.

(v) Ibid. p. 39.

(w) Ibid. p. 42.

(x) The 1st.

necessity of *inward* and *practical Christianity*, in order to salvation. This inquiry may seem as strange, as much of what has already been advanced on the subject may have seemed unnecessary. Its propriety must be determined by the ground for it which shall appear. It may, however, properly, here be premised, that it is no sufficient argument against the reality of a certain kind of experience in religion, or of certain religious attainments, that the objector is unacquainted with any such experience or attainments. He may not have used the proper means, or may be otherwise disqualified. Nor is it any sufficient evidence, that the Christian improperly ascribes his repentance, comfort, and sanctification to the influence of the Holy Spirit, because he does not understand the *mode* of his divine operations; because he can only ascertain these operations by their *effects*; or because, in many particular instances, he cannot distinguish them from the workings of his own mind.

On this principle, we might equally deny the superintending Providence of God; for what know we of his secret counsels, and of the *manner* in which he effects his purposes? We might deny that there are certain instincts of animals, or powers of vegetation in nature; for what know we of the *mode* of their communication and operations? We might deny our own existence; for who can fully explain the *mode* of this existence? But, as a man is equally certain of the *effects* of the wind blowing upon him, as he would be if he knew both “whence it cometh and whither it goeth;” so he who repents, believes, and obeys the gospel; he who possesses the “love, joy, peace,” and other graces, and dispositions, which the scripture denominates “the fruit of the spirit,” and which, it assures us, can proceed from no other source, may as confidently ascribe such attainments to “the workings of the spirit of Christ,” as if he understood more of the *manner* of his divine operations. The hackneyed objection, therefore, which is deduced from this consideration, against the notion of Divine Agency and

Influence in the work of man's salvation, amounts to just nothing. And those Divines who admit that this agency is necessary and rational at all, will find it a hard task to shew precisely where it ceases to be so, and to convict those of enthusiasm on the subject, who do not ascribe more to such influence than what is warranted in scripture.

But let us see how the teachers in question speak, with respect to the necessity of internal and practical Christianity, in order to salvation.—The Antijacobin Reviewers then, in opposition to those who contend for this kind of religion, say, “Our church supposes *all* who are baptized to be in a state of salvation^z.” Now if this phrase has any meaning, as it is here used, it must mean *ALL* whatever be their characters; for that baptized persons who possess a Christian character, are in this state, the Divines they are opposing do not deny. By “a state of salvation” they must also be understood to mean, a state in which if men die, they will inherit the kingdom of heaven; for that all professing Christians are so far in a state of salvation, as to enjoy Church privileges, and the *means* of salvation, nobody denies.

Mr. Daubeny, in like manner, sees no difference between the true Church of Christ and the national Church; represents professed membership with this national society, as forming the line of distinction between the world which lieth in wickedness and a state of condemnation before God, and those who are in a state of sanctification and salvation; and speaks indiscriminately of all who have been regularly baptized, and remain in the established communion, as “members of Christ's body,” “partakers of Christ's spirit,” “the peculiar property of Christ,” and as having “a peculiar interest in him:” in other words, as “translated from the world,” “delivered from the powers of darkness,” and “heirs with Christ of an eternal kingdom^a.” “Every

(z) April 1799, p. 369.
234, and passim.

(a) Guide, p. 15, 16, 171, 172,

Christian," that is, every *professed* Christian, he says again, after being called to reconsider the subject, who "is living in a state of communion with the Church," namely with that "visible society" of Christians, "where the Episcopal form of government is to be found, *is in the sure road to salvation*^b." Yet surely, the sin of schism may be heinous, the ministrations of self-constituted teachers presumptuous and inefficacious, and the advantages of a conscientious adherence to our established Church inestimable, and this consequence not follow.

The distinction between the national establishment and the true Church of Christ, Mr. D. teaches, is "unnecessary," and a "false distinction". "That," he says, "may be a true Church, in which the pure word of God is not preached^x." "That the spirituality of Divine Worship is essential to the very being and constitution of a Church, is more," he adds, "than will be granted; because the Church of Christ has, at different times, been permitted to exist without it^w." "You say," he observes to his antagonist, "The collection of believers is the Church of the living God: and therefore the Church of Christ, because she holds the truth. I should rather say, that the Church holds the truth, because she is the Church of Christ^v." To the same

(b) Appendix, Letter 7. p. 452; quoted also in the Antijacobin Review, Feb. 1800. p. 141. (y) Ibid. p. 475, 476. (x) Ibid. p. 252, (w) Ibid. p. 482. (v) Ibid. p. 481.—It is not a little remarkable that Lord Bacon's description of the Church, which is appealed to both by Mr. Daubeny and Sir Richard Hill, makes directly against them both; and, in exact conformity with our 19th Article, and the idea we maintain, considers a proper regard to both *internals* and *externals* essential to a true Church. His Lordship's words are, "I believe . . . that there is an universal or Catholic Church of God, dispersed over the face of the earth, which is Christ's spouse, and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born,

purport, a Correspondent of the Antijacobin Reviewers observes, “A curious distinction has lately been found out between the Church of Christ, and the Church of England.”

Mr. Polwhele considers it among the greatest extravagancies, to think unfavourably of the state of many “who every Lord’s day attend the service of the church.” Yet surely he must have heard of the sin of pharisaism, and the mere “form of Godliness,” which our Lord and his Prophets and Apostles, so severely reprehend. Surely his attention to such subjects cannot be so superficial, but he must know persons who are in habits of occupying their pews in the parish church, and are yet notoriously guilty of some of those sins, of the which the scripture solemnly and repeatedly declares, “that they who do such things shall not inherit the kingdom of God.”

According, however, to the same notion, Dr. Paley, Dr. Croft, and their admirers, teach, that the scripture titles of “elect,” “called,” “saints,” being “in Christ,” &c. “were intended in a sense common to *all* Christian converts,” and that “the application of such titles to distinguish individuals amongst us, the professors of Christianity from one another,” argues the greatest ignorance and presumption.

which are already written in the book of life.—That there is also a visible church, distinguished by the outward works of God’s covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name.—That there is also an holy succession in the prophets of the New Testament and fathers of the church, from the time of the Apostles and Disciples, which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called from God by gift, or inward anointing; and the vocation of God followed by an outward calling and ordination of the church.—Works, Vol. iv. p. 457.

(t) Nov. 1799, p. 358.

(c) Letter to Dr. Hawker, p. 38.

(d) See 1 Cor. vi. 9, 10; Gal. v. 19—21. (e) See Dr. P’s. Visitation Ser. at Carlisle, 1777, p. 11, 12; Dr. C’s. Preface to his Thoughts, &c.; and Mr. Clapham’s Sermon.

In further conformity to this doctrine, the scripture terms and phrases “conversion,” “regeneration,” the becoming “dead to sin” and “alive from the dead,” the being made “sons of God from children of wrath,” and all the other passages of God’s Word by which the *change* that leads to this difference, in the state and characters of men, is represented, these Divines tell us, now “MEAN NOTHING;” that is, as they explain it “nothing to us, or to any one educated in a Christian country^f.”

Such teachers, of course, have no idea of any thing that can properly be denominated internal and experimental Christianity, or a salvation begun in this life. Thus, when Mr. Robinson says, ‘that believers can speak of Christ’s power, faithfulness, and love; of his ability to save, &c.; from their own *experience*;

“we are told,” Mr. Ludlam affirms, “what is no more possible than that we should speak of Christ’s miraculous cures from our own *experience*g.”

“With the like confusion of ideas,” Mr. L. proceeds, “we are asked,” ‘whether by our *own experience* of his ability to save, we can stand forth as witnesses of his resurrection?’ For “until we are *actually* saved,” he says, namely, as he clearly means to be understood, after our death, “we cannot in ANY SENSE experience this salvation^q.” If however the authority of St. John is to be preferred to that of Mr. Ludlam, there is a sense in which “He that believeth on the Son of God, hath the Witness in himselfⁱ.” If the judgment of St. Paul is to be regarded, there is a knowledge “of the power of Christ’s resurrection^k” attainable here, perfectly distinct from the bare belief of the fact.

Again Mr. L. says, we hear ‘of those who have *experienced* deliverance by the power of Jesus.’ “Now,” he observes, “whether this means deliverance from the *power* or

(f) Dr. P’s. Sermon, p. 15—19; and Dr. C’s. Abridgment of it.
 (g) Four Essays, p. 42. (h) Ibid. p. 43. (i) 1 John, v, 10.
 (k) Philip. iii. 10.

the *punishment* of sin, the application of *experience* to either of these blessings is surely very improper, if not utterly unintelligible; because we are not yet in *possession* of either^l." This is speaking out. We know however where it is taught that Christ "saves his people from their sins^m;" blesses them "by turning them away from their iniquitiesⁿ;" "redeems them from all iniquity, and purifies them unto himself a peculiar people zealous of good works^o;" "justifies and sanctifies them^p;" transforms them into "the image of him who created them^q;" and promises that "sin shall not have *dominion* over them^r." And we have high authority for concluding, that they who do not obtain "power and strength to have *victory* and to triumph over sin" here, will not be delivered from its punishment hereafter; that they who are not thus justified and sanctified, while they are in this world, will not be glorified in the next^s.

But let us attend to Mr. L's. argument against this experience. "Did men," he says, "indeed now *experience* either of these blessings," namely, either deliverance from the *power* or the *punishment* of sin, "there would be an end of Christian faith; they would then walk not by *faith* but by *feeling*: for what a man possesses, i. e. experiences by the use of his senses, why doth he yet hope for? And what would then become of that earnest expectation of the creature, waiting for the manifestation of the sons of God^t?" Mr. L. could not but know, that Mr. Robinson does not speak of this deliverance as COMPLETE, in the present world. If therefore what is here advanced has *any* meaning, it denies that Christians now experience ANY MEASURE OR DEGREE of such deliverance. He is certainly, however, peculiarly unfortunate in this support of his opinion. So far, in the

(l) Four Essays, p. 43. (m) Matt. i. 21. (n) Acts iii. 26.
 (o) Titus ii. 14. (p) Rom. viii. 29, 30. (q) Col. iii. 10.
 (r) Rom. vi. 14. (s) See Rom viii. 20. (t) Four Essays, p. 43.

Apostle's judgment, is the experience of "justification by faith, and peace with God, through our Lord Jesus Christ, and the love of God shed abroad in the heart, by the Holy Ghost," from making "an *end* of faith and hope," that it leads to the constant exercise of these graces, and makes men "rejoice in hope of the glory of God." So far from *destroying* it, he says expressly, "EXPERIENCE WORKETH HOPE^v." Nay, in the very passage from which Mr. L. quotes^w, they who "groan within themselves, waiting for the adoption, to wit, the redemption of their bodies;" the *complete* deliverance of their bodies and souls, at the resurrection, now "have the *first fruits* of the Spirit;" "the earnest," as it is elsewhere styled, "of our inheritance^x;" the very thing for which Mr. R. contends. Although, therefore, the Christian's blessedness in this world, compared with that which awaits him in heaven, only resembles the *first fruits*, when compared with the whole harvest; yet, as the first fruits are not only a *pledge* of the ensuing harvest, but really a *part of it*^y, so are the present grace, and comforts of believers not only a pledge of their future inheritance, but a real *present* possession, an earnest and foretaste of this felicity, a *part* of their *salvation itself*^o; and it is not true, as Mr. Ludlam affirms, that Mr. Robinson, "in common with the *whole tribe* of gospel-ministers, plainly mistakes the *confidence* of *expectation*, for the *certainty* of *experience*^z."

The whole mystery in the matter is this: Christianity engages to bestow certain *present blessings*, and to produce certain *present effects*, as a preparation for a more perfect state hereafter, upon all who, in the scripture sense of the word, receive it. In proportion therefore as any avowed Christians

(v) See Rom. v. 1—5. (w) Rom. viii. 19—25. (x) Ephes. i. 14.

(y) See Cruden's Concordance on the words Earnest and First-fruits.

(o) "A believing Christian," Lord Bacon says, "hath an eternal life begun in him," Works, Vol. iv. p. 506.

(z) Four Essays, p. 44.

are *possessed* of these blessings, and the *subjects* of these effects, they are said to have Christian *experience*. And this experience, this earnest of their heavenly inheritance, this transcript of the gospel on the heart, has been considered, by Divines^a whose eminence Mr. L. is little likely to rival, as *one evidence* of the truth of our religion. All, however, for which we have here quoted him is to show, how *very little* he expects Christianity to do for men in this life; a position which is established by his express words.

Mr. Clapham, however, to the same purport, thinks, that the “experience” which the objects of his censure pretend to, “is neither perfectly intelligible as a fact, nor altogether conclusive as an evidence^z.” Mr. Daubeney says, “experimental conviction leads to delusion^y.” Dr. Balguy speaks of “pardon and salvation” as a “benefit to be *hereafter* conferred on us.” The “present benefit” attending the sacrament of the Lord’s supper, he says, “is, the assurance of these *future* blessings^b.” We must mind, he says again, “the distinction between the grace signified, and the benefit *actually obtained*. The grace signified is redemption and salvation; the benefit immediately obtained is *only* the

(a) Dickenson, in his Letters; Doddridge, Evidences; Usher, Body of Divinity; Barrington, Ch. 1797; Porteus, Evidences; &c. &c. According to Bishop Butler, even natural religion has its *inward Witness* resulting from *Experience*. Speaking of the observable natural tendency of virtue to happiness, and of vice to misery, “We have then,” he says, “a declaration, in some degree of *present effect*, from him who is supreme in nature, which side he is of, or what part he takes: a declaration for virtue, and against vice. So far therefore as a man is true to virtue, to veracity, &c. so far he is on the side of the divine administration, and co-operates with it: and from hence, to such a man arises naturally a secret satisfaction and sense of security, and implicit hope of somewhat further.” Analogy, P. 1. C. 3. p. 80.

(z) Sermon, p. 12.
p. 314.

(y) Appendix, p. 618.

(b) Chap. 7.

prospect of that salvation^c." Our church, we have seen, pronounces all who repent and believe, *pardoned and absolved* while they are *here*^m, and prays that their "pardon may be sealed in heaven *before they go hence*ⁿ." The phrase "a death unto sin, and a new birth unto righteousness," in our Catechism, only means, Dr. B. says, "that the rite of baptism represents our entrance and admission into the church of Christ^d."

Mr. Polwhele accordingly, appears to have no idea either of the necessity or the meaning of a "personal" application to Christ, and a "personal interest in him^e." To think ill of all professed Christians "except those, who not only feel their sins, but are enabled by the Holy Spirit to transfer their sins to Christ, and apply his righteousness to themselves^f;" or, as he repeats the idea, who "may be sensible of their sins, and favoured with a call from the Spirit^g," he conceives must be a doctrine of dreadful operation in the conduct of life^h. And, after mentioning the safe state of the heathens, who act in conformity to the law which they are unto themselves, he affirms, that to exclude those whom he calls "*moral Christians* from salvation," is making "it a truly unfortunate thing that they were born in a Christian country, or admitted within the pale of the churchⁱ."—— Bishop Butler would teach him, that such persons may possess heathen morality, and yet be dangerously criminal from their want of suitable "religious regards to the Son, and to the HOLY GHOST;" and their violation of "the obligation we are under, of paying these religious regards to each of these divine persons respectively, arising

(c) Ibid. p. 315.

of Sick.

Hawker, p. 44, &c.

(h) Ibid. p. 49.

(m) Above, p. 111.

(d) As above, p. 314.

(f) Ibid. p. 46.

(i) Ibid. p. 47.

(n) Visitat.

(e) Letter to Dr.

(g) Ibid. p. 48.

from the respective relations, which they each stand in to us," as revealed by Christianity°. But thus does Mr. Polwhele justify the apparently harsh saying of a Divine whom he reprobates, "that the *faith of a devil*, and the *life of a heathen*, make up what many call a *good Christian*."

It shall only be added, that, agreeably to all this, every pretension to any *change* of state and character, to any *marks of distinction* from the wicked, and mere formalists in religion, to any thing like the above *experience*, is treated by these Gentlemen with ridicule and contempt. Thus the Divine last mentioned speaks of "the favoured few, who, in the saint's progress, are arrived at such a proficiency, as to be admitted into the presence of God, and suffered, for an exhibition of their powers, to wrestle with the Devil^k." This surely is sporting not only with the notion of the above distinction, but with the Appellation the scripture assigns to true Christians, with the idea of their peculiar exercises and attainments, and with that of the great Adversary with whom they have to contend. In a similar strain, however, such phrases as "the Saints," "the Elect," "the Lord's people^l," are constantly used by this champion for genuine Christianity. In the same spirit, he largely entertains himself with the ideas, that the objects of his ridicule "sustain the *conflicts* of the tempter;" that "the Devil is an *odd character*" with them; that they are "still struggling with the enemy;" and that they "escape not the attacks of this infernal Spirit^m!"—In this manner speaks Mr. Polwhele, respecting the Being, whom our church represents as one of three *grand enemies* of our salvation, and whom we solemnly engage, at our baptism, "to renounce, and to fight manfully against, unto our life's end!"

(o) Analogy, Part 2 Ch. i. § 2.
 ibid. p. 33, 49, 80; and second Letter, p. 17, 26, 28.
 first Letter, p. 22—31.

(k) Letter, p. 22.

(l) See

(m) See

To be “awakened to a sense of our sins,” is to make “religion the gloomiest thing upon earthⁿ.” To have our minds drawn up to high and heavenly things, is, to be exalted “above all earthly connections or concerns^o ;” and to labour under a “happier madness^z.” To pretend to any *actual* guidance, sanctification, or comfort of the Holy Ghost, is Enthusiasm, without the benefit of a hearing: And, notwithstanding these Gentlemen profess to believe in “God the Holy Ghost, who sanctifieth them and all the elect people of God ;” notwithstanding they pray, that God may “give his Holy Spirit” to every child which they baptize ; notwithstanding they constantly pray, that his “Holy Spirit may in all things direct and rule their hearts ;” that he would “cleanse the thoughts of their hearts by the Inspiration of his Holy Spirit,” that his “Holy Spirit may be ever with them,” and that he may “not take his Holy Spirit from them ;”—yet in their judgment the claim to *Inspiration* is “chimerical ;” they yet speak with indignation of certain modern religionists, “who,” they tell us, “to all the nonsense of a Calvinistical Creed, have added the chimerical claim to Inspiration^x.” They trust, at their Ordination, that they “are inwardly moved by the Holy Ghost to take upon” them the office of Ministers^y ; they “pray earnestly,” and wait in silence,

(n) See p. 82, 45, 53, 57, 79.

(o) See *ibid.* p. 21, 51, 57.

(z) See Warburton on Grace, p. 204.

(x) See Archdeacon

Balguy's 1st Ch. p. 171.

(y) This consideration which many treat so lightly, was the “main reason,” why the pious Mr. Boyle did not enter into Holy Orders. “Not having felt within himself an inward motion to it by the Holy Ghost,” his Biographer says, “he durst not take that step, lest he should have lied to the Holy Ghost.” So solemnly and seriously did this great man judge of this matter. See his Life, as above, p. 57. See the necessity of both the *internal* and *external* call to the Ministry properly enforced, in Archbishop Secker's Instructions for Candidates for Orders ; in the Charge of the Bishop of Offory, 1796 ; and in the quotation from Lord Bacon, above, p. 116.

for the Inspiration of God's "Holy Spirit;" they unite with the Bishop in as strong language in favour of Inspiration as can well be uttered^x; and yet, they consider those persons "Enthusiasts, who think, or pretend to think, that the Holy Spirit over-rules them in their words and actions^w;" yet, their definition of the Enthusiast, whom they abhor, is, "that he is, in his own conceit, the *inspired* of heaven^v!" And thus are the most sober and scriptural notions of our church, on the subject, discarded or confounded with groundless conceits, and wild extravagancies.—If the persons here vindicated, pretend to inspiration in any *sense* or *degree*, which the church does not, we shall be glad to see the circumstance proved by fair quotation from their *own writings*.

Thus then do these teachers join

—————"A world who treat
"All but their own experience as deceit."

In all these ways do they afford ground for the "opinion" to which Arch-bishop Secker says, "our irregularities and divisions are greatly owing," namely, "that we are *usually* indifferent about *vital inward* religion^t." All this, surely, looks like openly dispensing with any such

(x) Such surely is this:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing spirit art,
Who dost thy sevenfold gifts impart,
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace."——&c. See the whole Solemn Service.

(w) See Mr. Polwhele's 3d Letter to Dr. Hawker, p. 59. Note.

(v) Ibid. 1st Letter, p. 8.

(t) Ch. 2d, p. 83.

Christianity. This, surely, is resembling the conduct of certain deluded persons of old, whose fate should be a warning to us, saying, “The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these,” whatever be their disobedience; substituting the means for the end, church privileges for true religion.—But had these been the sentiments of our Reformers, they might well have spared the sacrifice of their lives. The whole Church of Rome was *professedly* Christian, and used the ordinance of Baptism.

We know how these Gentlemen, at other times, speak of repentance, faith, and obedience, as the conditions of justification, and actual salvation. This it is not our business to reconcile with their present language. Indeed what may on other occasions be inculcated, is of little importance, if “*cum ventum ad verum est*,” the point is thus relinquished. It must seem, from the whole tenor of what has now appeared, that although they *speak* of these things, yet that a renewed heart and a holy life are not made a *SINE QUA NON* in the character of a true Christian; that a performance of the baptismal covenant is not *so* insisted upon, as to exclude all hopes of Christian salvation from those who neglect it. But our argument does not require us to decide upon this matter.—What we insist upon, in conclusion of our inquiry, is this, that these Divines must hold—Either, that ALL professed Christians, who are members of our church, *whatever be their characters*, are in a state of acceptance with God, and would go to heaven should they die in their present state;—or, that only SOME of such persons are in this state; namely, those whose *characters* correspond with their profession.

If the former position be maintained; we pronounce it, without the smallest fear of refutation, licentious, unscriptural, and directly opposite to the most plain and express doctrine of our church. If the latter proposition be ad-

hered to; then must they admit a *distinction* between “the good and the evil,” between real and merely nominal Christians, and the necessity of the latter being *changed and converted*; then will their reprobation of others for making this distinction and inculcating this necessity, be found absurd; then will it be obvious, that it is not, as they would persuade us, the Word of God, but their language about *all* baptized persons being in a state of salvation, which “means nothing.”—If it is persisted in, that, in making this ideal distinction among the professors of Christianity, no persons who possess outward decency of character, or as they term it, “no moral Christians,” should be supposed radically defective; this is acknowledging in so many words, that *internal and spiritual* Christianity is dispensed with.

In reference then to the whole which has been advanced in this chapter, we appeal to all competent judges to say, whose teaching most resembles that of the Church and her Reformers on these subjects; *ours* who make Christ and his peculiar doctrines the soul which animates the whole body of our divinity, or *theirs* who make so little use of the Saviour and these doctrines; *ours* who thus insist upon internal and practical Christianity, or *theirs* who rest so much upon mere externals, and use the language which has been exhibited?

CHAP. IV.

The inquiry pursued with regard to the Doctrine of ORIGINAL SIN, and the consequent STATE AND CHARACTER OF MAN, in this world, AS A SINNER.

LITTLE doubt, it is presumed, can remain in the intelligent and impartial mind, *whose* pretensions are best founded on our subject, from what has been advanced in general upon it. We wish, however, that the truth, on which ever side it lies, may be placed in every light, and, if possible, rendered unquestionably conspicuous. With this view, we will now particularize some of the most important points of Christian doctrine, respecting which the present controversy chiefly subsists, and which are noticed by our opponents. In doing this, we must constantly keep in remembrance what has already been proved; namely, that our church is certainly to be interpreted according to the most *natural and full sense* of her words, and that a *practical* acquaintance with her doctrines is required.—We will begin our particulars with the doctrine of original sin, and the consequent state and character of man considered as a sinner.

It is not easy to conceive how any persons, who really believe the Bible, can consider this an uninteresting doctrine. “It is obvious from the New-Testament,” even Mr. Locke is constrained to observe, “that the doctrine of redemption, and consequently of the Gospel, is founded on the supposition of *Adam’s fall*^a.” “Revelation,” the great Bishop Butler observes, “supposes the *world to be in a state of ruin*, a sup-

(a) Reasonableness of Christianity, at the beginning.

position which seems the very *ground* of the Christian dispensation^z." "In the corruption and depravity of human nature," an eminent modern Prelate adds, "are founded all the peculiar precepts and doctrines of the gospel^b." This native depravity, with actual transgression, its invariable effect in all capable subjects, are the *disease*, and, in the nature of the thing, only as the malady is rightly understood, will there be a proper solicitude respecting the remedy.

2. On this subject then, Dr. Croft, on behalf of himself and Brethren in sentiment, expresses himself thus: "Though we admit the dire effects of original sin, yet we do not admit them to the *degree* so warmly contended for^c." And this is a true statement of the case. They do not avowedly, and expressly, and in every sense, deny the doctrine and its awful effects; this would be exceeding both the Socinian and the Deist^d; but it is their uniform endeavour to *evade* or *extenuate*, the plain representations of scripture on the subject. But let us further learn from the Divines under consideration themselves, in what manner they treat these doctrines, and what it is which they really admit respecting them. It may perhaps assist our inquiry to keep in view three particulars in the condition under which we are considering man: namely, his *corruption* or sinfulness, his *desert*, and his *impotence*.

Some then, among the most exalted of these teachers, deny the *corruption* of our nature by the fall *altogether*, and endeavour to propagate this notion in the church. This is the professed and notorious doctrine of Dr. Paley's great model, the late Bishop Law, as his works testify unquestion-

(z) Analogy, Part 2. Chap. v. § 5. See also Part 2. Ch. i. § 2.
 (b) Bishop of Durham, Char. 1797, p. 3. (c) Thoughts, &c. p. 19.
 (d) See Taylor on Original Sin, p. 27, 30, 37, 164; Dr. Priestley's Familiar Illustration, p. 11; and Bishop Watson's Char. 1795. p. 68.

ably ^e. It is the doctrine of the eminent Bishop Warburton, to whom, as we have seen, our opponents so generally refer us as a standard ^f. If this prelate does not absolutely avow the sentiment, he certainly approaches infinitely near such an avowal. "Adam," he observes, "ate, and became as he was at first created, *mortal* ^g." "It is astonishing," he says, "that *any other death* should have been understood by his sentence ^h." He refers us also, like Bishop Law, to Mr. Locke's Reasonableness of Christianity, where the doctrine is taught unequivocally ⁱ. At the most, "What physical contagion we contracted at our birth, it is," he says, "of little use to inquire ^k." The same appears to be the doctrine, which is propagated by the celebrated Bishop Watson. It is impossible to be more express in denying the depravity of our nature than Dr. Taylor is, both in his treatise on Original Sin, and his Scheme of Scripture Divinity in which he refers to the other for explanation; yet upon this latter Work his Lordship bestows the most unqualified encomiums. "It deserves," he says, "to be generally known; and has been much sought after by the Clergy; and he thought he should do them an acceptable service, in making it a part of his collection ^l." In nearly the same manner he treats the above mentioned Work of Mr. Locke, with its vindications against the orthodox Dr. Edwards, and other Works of a similar tendency ^m. Mr. Fellowes also speaks out. "The sin of Adam," this Gentleman thinks himself imperiously called upon 'as a Minister of the Church of England' to affirm, "*did not vitiate the nature* of mankind. The punishment inflicted on Adam for his transgression was death, and temporal misery. His posterity therefore are

(e) See his Considerations on the Theory of Rel. third Edit. p. 45, Note c. p. 101, 325. (f) See above, p. 28. (g) Divine Lega-

tion, B. 9. Vol. iii. Works, p. 634. (h) Ibid. p. 638. (i) See the beginning of it. (k) Divine Lega. as above, p. 639.

(l) Tracts, Vol. i. Contents.

(m) Ibid. Vol. iv. Contents.

born to mortality and to suffering; but they are *not born either in guilt or in wickedness*. They are *not born disposed to evil and indisposed to good*. They are *born innocent*; and this was certainly the opinion of our Saviour^z."

By others, the history, in the first part of Genesis, respecting the disobedience of our first Parents, is considered as being "not a *literal* description of *fact*, but an *allegorical* story, like the Pilgrim's Progress." "Many serious and thinking Christians," Professor Hey, says, have thus considered it. And for this reason he suggests a "*doubt*, whether the disorderly propensities of man were owing to Adam's transgression," and whether the compilers of our ninth and tenth Articles meant to affirm that they are^a!

Another method of treating the subject of the Fall of man is, to represent it as a transaction "of which we are very obscurely and imperfectly informed." This is the famous Dr. Balguy's manner of speaking concerning it; which, Dr. Hey observes, "seems rather to imply, that he would not lay much stress on a state so little understood^o." Accordingly, as the same Gentleman informs us, "Dr. B. has only two very short expressions relating to original sin;" and other "valuable authors," he tells us, "have not dwelt much on it^p." This view of the subject the learned Professor appears to adopt. "Every thinking man," he says, will keep it in mind. And on this ground also he founds the above *doubt*^q. Mr. Ludlam is full on the point. Having observed that a change of character succeeded in Adam in consequence of his disobedience, "how far," he proceeds, "or in what manner, this change affected his *posterity*, we are not clearly told^r." "Though the scriptures of the Old

(z) See "The Anti-Calvinist; by Robert Fellowes, M. A. of St. Mary Hall, Oxford; Curate of Harbury, and Author of a Picture of Christian Philosophy, &c. &c." p. 15.

(n) See Nor. Lect. Vol. iii. p. 137, 152, 189*. (o) Ibid. p. 154.

(p) Ibid. p. 176, 177.

(q) Ibid. p. 152, 163, 219, 188, 255.

(r) Six Essays, p. 83.

* See Appendix, p. 424.

Testament," he says again, "acquaint us, in very express and strong terms, of man's departure from holiness, they no where ascribe this change of character to the sin of Adam^s." . . .

"But if the account of the fall in the scriptures of the Old Testament is *exceeding general*, that given in those of the New is *no less so*^t." The 12th verse of the 5th of Romans, Mr. L. interprets thus: "So, i. e. in like manner as death passed upon Adam for *his* offence, death passed upon all men for *their* offences, for that, i. e. because *all* have sinned. That is, death passed upon all men NOT FOR ADAM's transgression, but their own^v!"

It is further maintained, that we are certainly not "born guilty." To affirm that we are, Dr. Balguy says, "is either unintelligible, or the thing itself impossible^x." Nay, in Mr. Ludlam's judgment, it is highly "unscriptural and absurd" to say, "that children discover a *proneness* to sin in their earliest infancy^y;" and to suppose, "that men have an *innate tendency* to disobedience^z." And, that we shall be *actual* sinners, is not, we are taught, an *unavoidable* and *certain* event. "We do not hold," Dr. Hey says, "that our passions are *necessarily and unavoidably* excessive or defective; but only, that from experience it is to be *expected*, on a footing of *probability*, that they will be so^a." And although our *species*, taken collectively, may be considered as offenders, *individuals*, it is intimated, may be *perfectly innocent*. "When," Dr. Hey, treating on our subject, says, "members of any community are said to offend, as such, it is worth observing, that they may be all the while *perfectly innocent* in their *individual* capacity^b."

These positions the learned Professor assumes, illustrates, and appears to consider as incontrovertible. Mr. Ludlam ac-

(s) Ibid. p. 86.

(t) Ibid. p. 91.

(v) Ibid. p. 91.

(x) Ch. 7. p. 300.

(y) Six Essays, p. 82.

(z) Ibid. p. 97.

(a) Nor. Lect. Vol. iii. p. 165, 178, 188—190, 219, p. 148, 167, 168, 173, 179.

(b) Ibid.

cordingly affirms, that "When Paul asserts, that the Ephesians 'were by *nature* the children of wrath;' . . . the word *nature* must, of necessity, be understood, in a figurative or metaphorical sense; and he only means by this expression to point out the very general prevalence of wickedness amongst the Ephesians, even as it also prevailed amongst other heathens; just as if it was the appointed law of their nature ^c." "A similar mode of speaking," Mr. L. adds, "is adopted in all those passages (of scripture) which speak of the corruption of mankind as UNIVERSAL, as if there were not a single instance to be found of the contrary ^d." "We are told," this writer further observes, "that a change in the situation and circumstances of our first parents took place immediately in consequence of their offence. How far any further change took place in their moral character, we are not informed; nor whether, or in what manner, their departure from holiness occasioned that wonderful change in the moral character of their immediate descendant and his offspring. But the change in Adam's character did not affect the moral character of ALL his immediate descendants, any more than that of Cain did ^e." It will be remembered that this Divine is extolled by the British Critic ^y. And, doubtless, it has been among these *innocent individuals* who have escaped the general contagion of our race, where Mr. Polwhele found those who, he says, "resembled too much the innocence and simplicity of little children to be *sensible of pollution from sin*, and, consequently, were never drawn by the spirit unto Christ, to be cleansed from such a leprosy ^e."

And when, in the more orthodox sense, the universal corruption of our nature is admitted, this corruption is considered as but *partial* and *superficial* in its nature. This is implied in the soft terms by which it is characterized. The phrases "human frailty," "human infirmities," "human

(c) Six Essays, p. 90.

(d) Ibid.

(z) Ibid. p. 85.

(y) See above, p. 15.

(e) Letter to Dr. Hawker, p. 49. Note.

errors," "the defects of human nature," and "the imperfections of our nature^f," are certainly not expressive of *radical and fundamental* depravity. But this sentiment is avowed expressly. Thus, Dr. Croft affirms, that they "do not admit the effects of original sin to the *degree* so warmly contended for^g." The persons with whom his contention subsists are Arminians not less than Calvinists. He does not therefore hold this doctrine to the extent which great numbers of even the former do; and had *he* been our representative at the famous Synod of Dort, he would have been deemed heterodox by both parties.

Thus also is the sentiment strongly avowed by Mr. Polwhele, in his comment on the following passage of Dr. Hawker. Speaking of the Grace of God, "It is not," Dr. H. says, "exerted in supporting what is already strong; not in helping what possesses some power; not in cleansing what is in part holy; but in taking such as are of the mass of helpless, infirm, and polluted creatures of the dust, and purifying them for his glory." Upon this passage, Mr. P. addresses the Doctor thus: "According to the most obvious construction of your meaning, I may deduce from this sentence, that dangerous axiom: 'the greater the sinner, the greater the saint.' If the Holy Spirit exert itself only in purifying those who are polluted by sin, what have we to do, but to gather about us the filthiness of the flesh, as fast as we can, in order to render ourselves fit objects of Grace? 'Let us sin, that grace may abound.' If this be not the sense of the passage, I must leave it to be interpreted by those who dream dreams and see visions^h."

(f) See Sermons by Dr. Samuel Carr, late Prebendary of St. Paul's, London, Ser. 2. p. 24, 29; Ser. 3. p. 52; Ser. 30. p. 33; Benson's Sermons, p. 227; Croft's Strictures, p. 50; Mr. Polwhele's Letter to Dr. Hawker, p. 52. (g) Thoughts, p. 19, 20. (h) Letter, &c. p. 21, 22.

Again: Having ascribed a shocking tenet to the Calvinists, respecting infants, "It is perfectly consistent," Mr. P. says, "with the doctrine of *original sin*¹." From these, and similar passages to be found in this author, it would be most natural to conclude, that he disclaims a belief in the doctrine of our original depravity *altogether*; but he *says* he does not², and shall therefore be allowed to hold *all* that persons using this language can be supposed to hold, on the subject. To the same purport, the affirmation, "that *all* the faculties of the soul feel the dreadful effects of the original apostacy," is strongly objected against³. With many, accordingly, the malady of our nature is confined almost solely to the *passions*, while the *understanding* and the *will* are considered as little hurt⁴; and not a few conceive that we have still "good hearts⁵." The former mean no more by the corruption of human nature, than that there is a probability of what they call our inferior propensities encroaching upon our superior natural faculties⁶; and the plain doctrine of the latter is, that we are sound and right at the bottom, and only liable to a few occasional and external misdemeanours.

These then, and such like, are the sentiments of these Divines with respect to the existence and extent of human depravity. Equally slight, therefore, of course, are their ideas respecting its *evil* and *desert*. And in fact, as we have already shown⁷, by many of them no further evil is connected with the first transgression than that hereby man became "mortal." The celebrated expositor of our Arti-

(i) Ibid. p. 48, Note. (k) 2d Letter, p. 25, n. (l) See Mr. Ludlam's Six Essays, p. 85. (m) See Ibid. p. 92, &c.; Four Essays, p. 27—36; Bishop Warburton's Doctrine of Grace, p. 39. n. p. 96; and Andrews' Scripture Doctrine of Grace, p. 115—121. (n) See a Review of the Policy, Doctrines, &c. of the Methodists, p. 24. (o) See Mr. Ludlam's Six Essays, p. 78, &c.; Nor. Lect. Vol. iii. p. 151, 158, 163, 219. (r) Above, p. 130.

cles, Bishop Burnet, clearly leaves it as his opinion that the effects of this offence on Adam's posterity are only "temporal judgments". "It is no where clearly asserted in scripture," Mr. Ludlam says, "though it is by certain Divines, that the death denounced against Adam's disobedience was *eternal* death". Dr. Bennet restrains the meaning of our Church, on the subject, to those who commit *actual* sins. "Her doctrine," he says, "is only this, 'that original sin deserveth God's wrath and damnation' in those who feel the effects of it working in them, and producing *evil actions*". Dr. Hey says, "the expression is more terrible in the sound, than in the sense". It does not, he teaches, "imply judgment after death;" nor "any determinate degree of evil," howsoever small; nor any judgment or punishment whatever that is certainly passed and inflicted^x.

Nor have these Theologians more awful ideas of the nature and consequences of *actual* sin. This has in part appeared already, from the mild epithets by which they represent sin^y, and from their disposition to treat all persons as true Christians, in the favour of God, and in the road to heaven, who profess Christianity, whether or not they lead a holy life; or at the least, to consider no course of conduct as constituting a wicked man, except that of flagrant enormity^z. This will appear fully hereafter, when we examine their notions of morality^a. Then will it be found, how slight an evil the violation of the whole first Table of the Law is considered, and how almost entirely the supposed evil of sin is confined to its effects on society^b: Then will Dr. Croft teach how necessary, and

(s) See Expo. of Art. 9th, p. 115, 116, compared with his Preface, p. 6.

(t) 6 Essays, p. 23.

(v) Directions for

reading the Articles, p. 73—5.

(w) Nor. Lect. Vol. 3. p. 154.

(x) Ibid. p. 155.

(y) Above, p. 133.

(z) Above

p. 114—127.

(a) Ch. 7. below.

(b) Ibid. §. 1, part

3; and §. 2.

proper, and harmless it is, sometimes “to tell a lie^c,” and that “swearing and drunkenness,” and such “other glaring vices, are the signs of a thoughtless mind, rather than of a depraved heart^d”: Then shall we find something very like Apologies for deviations from the Divine Law^e.

So exceedingly lax are their ideas of the evil of sin, of whatever kind! So small an offence, in the sight of the God of Heaven, do they esteem it! His express denunciations of vengeance against it, they have therefore various methods of evading or softening. The most awful expressions of this threatened judgment, which our Church adopts into her forms, such as “to be damned,” and “to perish,” and that before noticed, to be subject to “God’s wrath and damnation,” even with the epithet “everlastingly” annexed to them, they teach, may only imply a very *small* degree of punishment. “Every fine, however small,” Dr. Hey, treating on the subject, says, “is an *everlasting* punishment^f.” Yea, according to their reasoning, the *difference* of condition between a person who believes and is *saved*, and one who disbelieves and is *damned* may be infinitely trifling^g! The mention of God’s solemn threatenings in the pulpit, they call “interlarding the discourse with slices of hell and damnation^h,” and a high characteristic of its methodism and absurdity.

Even Mr. Gilpin is sceptical respecting the *eternity* of the future punishments of sin, and would by all means banish the subject from pulpit topics.—Commenting on Matt. xxv. 46. “The eternity of future punishments,” he observes, “hath occasioned much controversy among divines. Instead of taking part with either side, I am rather inclined to show the impropriety of bringing the question

(c) Ibid. (d) Ibid. (e) Ibid. (f) Vol. 3. p. 106, 107, 111. (g) See *ibid*; and p. 108; and Dr. Paley’s Moral and Polit. Phil. Ch. on Virtue, p. 48. (h) Review of Policy, &c. p. 28.

at all into discussion. In the first place, as inquiries of this kind must end, as they begun, in *uncertainty*, it is useless to discuss them. . . . The discussion of such a question appears to have a *bad tendency*. . . . God seems plainly, for his own wise reasons, to have left this great point *uncertain* at least, or, if not uncertain, leaning rather towards the positive side. . . . When the subject is so *uncertain*, and a mistake so dangerous, we should rather think in private, than run the risk of misleading others, in a point which, if proved, might be of dangerous consequence; and can hardly in any light be of importance^z.”——And this opinion of Mr. Gilpin is highly approved by the British Critic^y.

Nay, the representing religion to “impose the command to believe this, and to do that, under pain of *eternal perdition*,” is enumerated among the causes of infidelity. “We are not called upon by our Church,” it is declared, “to subscribe to the eternity of hell torments, nor even to condemn those, who affirm that all men will be finally saved^k.”

We have just to particularize their notions of man’s *natural impotence* in respect to spiritual things. That he can *wholly* convert and save himself; or that, when the doctrines of the gospel are proposed to him, he can savingly embrace and acceptably obey them, without some kind or degree of further aid from above, few perhaps, except the Socinians, will openly maintain. But then, by the Divines in question, he is supposed capable, by his own natural powers, of doing *a great deal* toward these ends; and this too, *previous* to his reception of any such assistance. Thus, after quoting a passage from Dr. Hawker, purporting that, although men attend to the external forms of religion, and endea-

(z) Sermons and Hints, &c. by Wm. Gilpin, Prebendary of Salisbury, and Vicar of Boldre. (y) Jan. 1801. (i) Mr.

Polwhele’s Letter to Dr. Hawker, p. 82. (k) Nor. Lect. Vol. 2, p. 390.

your after the performance of moral duties, yet, that till “the Lord put his Spirit into them,” they have no spiritual life; Mr. Polwhele exclaims, “According to this doctrine, our regeneration depends not, in the slightest degree upon *ourselves*: it is the sole effect of the Divine agency^l.” This Mr. P. conceives is every way absurd. But would *his* notion be more absurd than it is, if he should talk of our *creation* depending in some degree upon *ourselves*?

Thus also, Mr. Ludlam teaches, that “Scripture nowhere says that the intellectual faculties of the human mind are injured by Adam’s transgression^m ;” that men do not want *ability*, but “*attention*ⁿ ;” and, that God has put their “future happiness *almost wholly* in their *own power*^o.”

Thus, Bishop Watson, from Bishop Fowler, says, “There is not a promise throughout the whole Gospel, but its performance depends upon some duty of holiness to be on our parts *first* performed, or at least heartily endeavoured^p.”

And thus does Mr. Benson fully teach. “We must,” he says, “*convince ourselves of sin*; our conviction of it must be succeeded by a godly sorrow; *that*, if it is valid, will work in us a repentance not to be repented of; in other words, a degree of penitence which will induce us, from motives superior to any worldly temptation, to persevere in the fear of God, and in the practice of true religion. . . . Repentance is made up of these ingredients. And, as we collect from the Gospel, it is not only necessary to salvation, but it is requisite also that it take effect, *before we can hope for any aid*, whether temporal or eternal from the Gospel^q !” His notions also are, that men are capable “by holiness of living, and an abhorrence of vice, of recom-

(l) Letter, p. 11. (m) 6 Essays, p. 92. (n) Ibid, p. 101; and passim. (o) Ibid, p. 78, and 2d of 4 Essays. (p) Tracts, Vol. 6. p. 322. (q) Ser. 3. p. 51.

mending themselves to the mercy of God, and rendering themselves worthy the mediation of Jesus Christ;" and that Christ calls "only to the righteous^r!" According to Mr. Fellows, we are "not born *disposed* to evil and *indisposed* to good;" but "innocent and ripe for heaven;" and naturally "possess a capacity to perform the several duties required of us in the gospel." And to think otherwise, he maintains, is, to "suppose Christ . . . guilty of a palpable absurdity, and diabolical injustice^z!"

Some of them maintain that "without any supernatural assistance," any "divine illumination," man's powers of reason are sufficient to understand the scriptures, and attain to all necessary *knowledge* in Divine things; or as they express it, in so many words, that "the knowledge required of men is attainable by the customary use of their natural faculties^s."

It is the doctrine of nearly the whole body, that his Will is free to choose what is good^t. He is able, "as mere man," they teach, "to perform such good works as naturally make him *inclined* to accept of a pure religion," "as *attract the regard* of the Lord of Life;" "as may be a great *recommendation* of him to God;" yea, as render him "*worthy* of election," and of the mediation of Jesus Christ^v." When therefore it is affirmed "that he *cannot* turn, &c. himself, without the Grace of God by Christ, &c." it may only mean, it is insinuated, that it is not probable that he

(r) Ibid. Ser. 1. p. 18, 19. (z) Antical. p. 15, 16. (s) See Mr. Ludlam's six Essays, p. 92, 97, 101, 82; and four Essays, p. 79, 81, 27, 32; and passim; and Bishop Warburton on Grace, p. 112, quoted with approbation by Mr. Clapham; and p. 39, 96, compared with Andrews on Grace, p. 112—117; and Benson's ninth Sermon, p. 185.

(t) See Dr. Croft's Thoughts, &c. p. 22; Dr. Carr's Sermons, p. 134. — Mr. Daubeney's Guide Disc. 5th, and passim; &c. &c.

(v) See Note r; and Mr. Clapham's Thanksgiving Sermon, 97, p. 23, 24; and Mr. Haggitt, p. 7; and Benson's Ser. 1. p. 8, 13, 19, &c.

will, and that “in each instance” he *can*; that “no power” means only not what is *quite sufficient*; and in short, that he can, by his own natural strength, do every thing but place himself “in a state of Christian perfection”^w.

Upon the whole then, we have, it must be allowed, the firmest ground for concluding, that, as Mr. Locke is said to have done in respect to the Doctrines of Christianity in general^x, these Divines “set themselves to reduce this doctrine to the narrowest compass they possibly can.”—This indeed some of them confess. The general idea, they say, is, that we did not differ from the Romanists upon it^y. Dr. Balguy would not lay much stress upon it^z. Bishop Watson defends only the *Deist’s* notion of it^a. Dr. Hey appears joyful in finding “how near to Taylor, the most eminent of the Socinians,” he has reduced it^b.

3. Let us now then examine WHAT OUR CHURCH teaches on the subject. It is still our question, it will be remembered, whose sentiments are those which she holds, and which her Reformers taught? It will be remembered too, that she is undoubtedly to be understood according to the most full and obvious sense of her words.

We will begin with her Article which is expressly on the doctrine. And here she speaks thus: “Original, or birth-sin^o . . . is the fault and corruption of the nature of

(w) See Nor. Lect. Vol. 3. p. 219—225.

(x) Bishop Gib-

son’s 3d Pastoral Letter, p. 231.

(y) Nor. Lect. Vol. 3. p. 145.

(z) See above, p. 131.

(a) See his Sermons and Charge, p. 68.

(b) Nor. Lect. Vol. 3. p. 173, 190, 165.

(o) “Still,” Bishop Butler, treating on the ‘Redemption of the World by the appointment of a Mediator,’ observes, “it may be thought, that this whole manner of treating the subject before us, supposes *mankind to be naturally in a very strange state*. And truly so it does. But it is not Christianity, which has put us into this state. Whoever will consider the manifold miseries, and the extreme wicked-

every man, that naturally is engendered of the offspring of Adam, whereby man is very far (*quam longissime*) gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit."—In her baptismal service, she affirms, "that all men are conceived and born in sin;" in her catechism, that we are "by nature born in sin;" and in both, asserts the absolute necessity of a new birth in order to salvation. She causes the most virtuous of her worshippers to confess, that "there is no health in them;" that they are "miserable offenders;" and to implore mercy after the repetition of every one of the ten commandments. Her communicants "acknowledge and bewail their manifold sins and wickedness, which, from time to time, they most grievously have committed, by thought, word, and deed, against God's Divine Majesty."

But what is the "wholesome and godly doctrine" of her Homilies on the subject? These discourses were composed chiefly by the two leading Agents in the establishment of

ness of the world: that the best have great wrongnesses within themselves, which they complain of, and endeavour to amend; but that the generality grow more profligate and corrupt with age: that heathen moralists thought the present state to be a state of punishment: and what might be added, that the earth our habitation has the appearances of being a ruin: whoever, I say, will consider all these, and some other obvious things, will think he has little reason to object against the Scripture account, that *mankind is in a state of degradation*; against this being the fact: how difficult soever he may think it to account for, or even to form a distinct conception of the occasions and circumstances of it. But that *the crime of our first parents* was the occasion of our being placed in a more disadvantageous condition, is a thing *thoroughly and particularly analogous to what we see, in the daily course of natural providence.*" Anal. p. 2. C. 5. § 5.—We will presume to add, that whoever considers the *whole* evidence of Scripture on this doctrine, will see little reason to reject the notions of our Church upon it. This however, does not concern the question with our opponents. But see Chap. 8. below.

our Church, Archbishop Cranmer, and Bishop Jewel^c; and were admired by all the eminent Reformers^d. They are subscribed with the Articles^e. They have recently been extolled by a great modern Prelate^f, and by other eminent Divines^g. They are equally appealed to, with the Articles and Liturgy, by our opponents themselves^z. Their evidence therefore must be most conclusive. And this is such as the following. “Of ourselves, and by ourselves, we have *no* goodness, help, or salvation; but contrariwise sin, damnation, and death everlasting.” . . . “Into this miserable captivity, we were cast, through the envy of the devil, by breaking of God’s commandment in our first parent Adam^h.” Again, “Man of his own nature is fleshly and carnal, corrupt and nought, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deedsⁱ.” And again, “All the life of them that lack the true faith is sin^k.”—And, to add but one passage more, where whole discourses might be produced to the same effect.—In the sermon on the Nativity, after describing the perfection in which man was created, and then giving the plain scripture account of the transgression of Adam, the homily proceeds; “Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious,

(c) See Strype’s Life of Cranmer, p. 149; Bishop Burnet’s Preface to Exposition of the Arts, p. 3; and Bishop Pretyman’s Elements, &c. Vol. 2. p. 535.

(d) See Strype’s Eccles. Mem. p. 31, 32, 307.

(e) See Art. 11th, and 35th. (f) Bishop Horsley, Ch. p. 28.

(g) See the Antijacobin Review for October, 1798, p. 402.

(z) See above, p. 13. (h) Hom. on the misery of man, p. 10.

(i) For Whitfunday, p. 292. (k) On good Works, p. 28.

so now he was most vile and wretched in the sight of his Lord and Maker: Instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was become the bondslave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; in-somuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God, was condemned to everlasting death.

This so great and miserable a plague fell not only on Adam but also on his posterity and children for ever, so that the whole brood of Adam's flesh should sustain the self same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul in the fifth chapter to the Romans saith, By the offence of only Adam, the fault came upon all men to condemnation, and by one man's disobedience many were made sinners. By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal, and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became, as David saith, *corrupt and abominable*, they went all out of the way, there was none that did good, no not one. O what a miserable and woeful state was this, that the sin of one man should *destroy and condemn all men*, that nothing in all the world might be looked for, but *only pangs of death and pains of hell*^l."

The same is the language of her other public writings and confessions, whose evidence we have shown to be so exceedingly important^m. Nowell's Catechism is very express on the subject. "On eating the forbidden fruit," it says, "Adam immediately became subject to death: the Divine

(l) On the Nativity, p. 254.

(m) Above, p. 59—68.

Image in which he was at first created was obliterated, and in the place of those ornaments of wisdom, strength, holiness, truth, and righteousness with which God had endowed him, succeeded the most horrible pestilence, blindness, impotence, impiety, vanity, and injustice; in which evils and miseries he involved his whole posterityⁿ." Again, after affirming that Adam was the head and representative of the whole race of men, it adds, "He therefore having lost his original endowments, the whole human nature was left naked, helpless, and destitute of all good. And from him thus defiled, as from a corrupt root and stock, proceed corrupt branches, which again continually transfer their own polluted nature into their offspring. Hence the shortness and uncertainty of our present life, and all the infirmities of our bodies: Hence that horrible blindness of the understanding and depravity of the mind: Hence that distortion and disorder of all the affections and desires: Hence that seminary and vile source of all sin, with which mankind is infected and annoyed, which is therefore properly called ORIGINAL SIN^o."

The doctrine of Bishop Jewell's Apology is, that "every person is born in sin, and leadeth his life in sin^p." Mr. Rogers explains this corruption of the nature of every man, as extending to "all his powers; causing darkness in the mind, concupiscence in the will, and rebellion against the law of God in the affections: the effects of which are actual sins, an evil conscience, the wrath of God, death, and eternal damnation^q."——Even the Augsburgh confession, which is resorted to as a palliative, uses such language as this: "Item docent, quod post lapsum Adæ, omnes homines secundum naturam propagati, nascantur cum peccato, hoc est, sine metu Dei, sine fiducia erga Deum, et cum concupiscentia, quodque hic morbus, seu vitium originis verè sit peccatum,

(n) See Bishop of Chester's Edit. p. 57.

(o) Ibid. p. 58, 59.

(p) Page 78.

(q) Expo. Art. 9.

damnans et afferens nunc quoque æternam mortem, his qui non renascuntur per baptismum et Spiritum Sanctum^r.”

“If,” proceeds the judicious Hooker, “God should make us an offer thus large; search all the generations of men since the fall of our father Adam, find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all; and for that one man’s only action, neither man nor angel shall feel the torments which are prepared for both, Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? The best things which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded^z?”

And would we learn how those excellent of the earth, our first Bishops and Martyrs, spoke of human depravity when referring more immediately to themselves, it was in such a manner as the following. The eminently holy John Bradford, referring to his expected martyrdom, says, “I have most justly deserved, not only this kind, but also all kinds of death, and that eternally, for mine hypocrisy, vain glory, uncleanness, self-love, covetousness, idleness, unthankfulness, and carnal professing of God’s holy gospel. . . . I am, and always have been, a vile hypocrite and grievous sinner^s.” Archbishop Cranmer complained, that his “sins were many without number, and great above measure, even beyond what his tongue could express;” and exclaimed, “O Father of heaven, O Son, &c. have mercy upon me a most wretched caitiff and miserable sinner^t.” Bishop Hooper addressed God in this way: “Lord, I am hell, but thou art heaven; I am a sink of sin, but thou art a gracious God, and a merciful Redeemer. Have mercy

(r) Article 2d. See this Confession apud Grotius, Opera, tom. iv; or the Harmony of Confessions, published in 1581, and in English in 1586.

(z) Disc. on Justificat. p. 21.

(s) See Fox,

p. 1811, 1839.

(t) Ibid. p. 2065.

therefore upon me a most miserable and wretched offender^v." Bishop Latimer adds, "In no condition we shall know either ourselves or God, except we do utterly confess ourselves to be *mere vileness and corruption*^x."

Such is the express, and undeniable doctrine, of our church and her reformers, respecting the *extent* of human depravity. We will dwell a moment longer on her notions of the *desert and punishment* of sin.

She proceeds then, on this part of the subject, in her 9th Article, thus: "Therefore in every person born into this world, it (original sin) *deserveth God's wrath and damnation*." Her catechism teaches, that we are all, "by nature, children of wrath." Her 2d Article affirms, that Christ suffered "to be a sacrifice for *original guilt*;" and her 17th, that Predestination is the purpose of God, "to deliver those whom he hath chosen in Christ out of mankind from *curse and damnation*." Her communicants confess that they have provoked "most justly God's wrath and indignation against them." Her opinion with respect to the future destiny of unbelievers and evil-doers, is, that "without doubt they shall perish everlastingly;" that "they shall go into everlasting fire." This she believes will be a "most just judgment." She prays, accordingly, for every child that she baptizes, "that it may be delivered from God's wrath;" and for all her members, in her constant services, implores deliverance "from God's wrath, and from everlasting damnation," and from "the bitter pains of eternal death."

Equally forcible on the point, is the language of her Homilies. Their uniform doctrine accords with what has already been quoted from them^y. "We are all," says the Homily on the Passion, "miserable persons, sinful persons, . . . justly driven out of paradise, justly excluded from heaven, justly condemned to hell-fire^z." "We daily and

(v) Ibid. p. 1683. (x) Sermons, Vol. i. p. 908. (y) Above, p. 142—144. (z) Page 271.

hourly," adds the Homily on Repentance, "by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing unto ourselves, if he should deal with us according to his justice, eternal damnation^a;" yea, "so grievously have we offended God by our sins, that we deserve a thousand hells, if there could be so many^b." "Such" these homilies also affirm, "is the filthiness of sin, that as long as we do abide in it, God cannot but detest and abhor us^c." "And verily herein," they observe, "doth appear how filthy a thing sin is, seeing that it can by no other means be washed away, but by the blood of the only begotten Son of God^d." And the *death* which is denounced against disobedience, they say, is "not only an *everlasting* loss without remedy of the grace and favour of God, and of everlasting joy, pleasure, and felicity; but also the *condemnation of both body and soul*, without either appellation, or hope of redemption, unto everlasting pains in hell^e."

Nor are these strong expressions in the smallest degree restricted by any other public writing, or opinion, of the chief founders of our church. Precisely the same, in effect, it has appeared^f, is the language of Rogers' Exposition, the Augsburgh Confession, and the Letters of Mr. Bradford. One quotation more shall therefore suffice on the point. This shall be from that confessedly important evidence Nowell's Catechism. And here, the question being proposed whether the bad effects of original sin are confined to this life? it is answered, "Nay, so is our nature corrupted and depraved by this inbred evil, that unless the goodness and mercy of Almighty God had provided a remedy, as in our bodies we were subject to every kind of calamity, and disease, and death; so should we necessarily have been cast into the most excruciating and eternal torments, in unquenchable fire^g."

(a) Page 334.

(b) Ibid. p. 343.

(c) Ibid. p. 349.

(d) Ibid. (e) Hom. against the Fear of Death, p. 53. (f) Above, p. 145, 146.

(g) Page 59.

Can there then be a doubt what doctrine is taught by such strong, such uniform, such reiterated language as this? Is it possible that all this should only imply some small, or merely *temporal* punishment? Then surely words have no longer any intelligible meaning.

We have still to inquire, a little more particularly, what the Church of England holds respecting man's *natural impotence*, or the powers he naturally possesses for recovering himself from this state of sin and misery.—On this point her 10th Article speaks thus: “The condition of man, after the fall of Adam, is such, that he *cannot* turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have *no power* to do good works, pleasant and acceptable to God, without the grace of God by Christ PREVENTING us, that we may have a *good will*, and *working with* us, when we have that good will.”

By “natural good works” is here, doubtless, meant, those works which are outwardly and speciously good, and which are estimable in human judgment. That he can perform *these*, “*civilem justitiam, et diligendas res rationi subiectas*,” as the *Augsburgh Confession* expresses it^h, nobody denies. The question is not what his powers are in respect to natural things, but in respect to spiritual things; not what he can do that may please men, but what that is pleasing and acceptable to God; not how far he can conform himself to the laws of civil society, but how far he can convert himself to true Christianity; how far by his own natural and unassisted powers he can repent, and believe, and love God and his neighbour, and mortify sin, and pursue holiness, in the manner, and from the motives, which the gospel requires. Nor is it a *natural*, but a “*moral impotence*” which is the subject of our discussion.

In this article then, it is, we see, affirmed, not only that man cannot, by his own natural strength and good works

(h) Art. 18.

convert himself to God, but that he cannot even *prepare* himself for this work, or, of course take the *first step* in it. It is affirmed, not merely that he is *weak*, and, in opposition to the Pelagian and Socinian, that he has need of divine and *internal assistance* in order to a right Christian conduct, and consequent salvation; but, in opposition to the Semipelagian, the Papist, and all who extol his innate faculties of reason and choice in respect to divine things, that he has *no power* to do good; not the *disposition*, and consequently, not the *ability* to do what in the sight of God is good, till he is influenced by the Spirit of God. The grace of God by Christ, it is maintained, must *prevent* him, previously influence his mind, even that he may have a good-will.—Whoever else then may doubt, “which begins first, grace or virtueⁱ?” our church we see does not.

And this sense of the article is confirmed by the whole tenour of her language on the point. In her 13th article she repeats the declaration, that “works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God;” and adds, “neither do they make men *meet* to receive grace,” or in any way “*deserving* of it;” but “rather, for as much as they spring not of faith in Jesus Christ, and are not done as God hath willed and commanded them to be done,” she “doubts not but they have the nature of sin.”——To the same effect she every where speaks in her Liturgy. She confesses our condition is like that of a “lost sheep;” that “we are tied and bound with the chain of our sins;” that “through the weakness of our mortal nature we can do *no good thing* without God;” and, “that we have *no power of ourselves* to help ourselves.” She constantly addresses God as “The author of all godliness;” “from whom all holy desires, all good counsels, and all just works, do proceed.” She constantly petitions him, according to the very strain and spirit of the above article, for *preventing*

(i) See Nor. Lect. Vol. iii. p. 240.

not less than *assisting* grace, for both the *Will* and the *Power* to do what he requires; that, “as by his *special grace preventing* us, he puts into our minds good desires, so by his *continual help* we may bring the same to good effect;” “that by his holy inspiration we may *think* those things that be good, and by his merciful *guiding* may perform the same;” that his “grace may always *prevent* and follow us;” that “by the help of his grace we may please him both in *will* and *deed*,” with numberless requests to the same effect, all which she uniformly presents “through Jesus Christ^k.”

She prays too, (it becomes one class of our opponents to observe) for *knowledge* as well as strength and a good-will; for “the *knowledge* of God’s truth^l,” “that by the same spirit” which taught the hearts of God’s faithful people on the day of Pentecost, her members may “have a *right judgment* in all things;” that they “may *perceive and know* what things they ought to do^m,” and that it may please God “to *illuminate* all her Bishops, Priests, and Deacons, with *true knowledge* and understanding of his wordⁿ.” The very strongest idea of man’s natural impotence, in respect to his conversion, is also expressed in the representations she makes of it as a *creation*, a *regeneration*, and a *resurrection*^o. These are exclusive acts of Deity.

This doctrine is also abundantly confirmed by the other public writings of the church. The Homily on Good Works affirms, that “they be as much *dead to God* that *lack faith*, as they be to the world, whose bodies lack souls.” And the whole first part of this discourse is professedly to show, that the “most gay and glorious” works which they can perform, who are not united to Christ by faith, are

(k) See the General Confession; Prayer in Ordinary Service; Collects for, 1st Sunday after Trin. 2d. Sun. after Lent, 23d after Trin. 2d at Evening Prayer, Easter day, 5th after Easter, 17th after Trin. 1st. after Trin. (l) Daily Service. (m) Collects for Whitsun. 1st Sunday after Epiphany. (n) Litany. (o) See Collect for Ash Wed. Baptismal and Funeral Service.

“but dead, vain, and fruitless, before God;” that they are the mere “names and shadows” of good works; and that in reality, when tried by the true standard, what under such circumstances, “seemeth to be virtue, is vice.” And every where, the homilies abound with language like this: “St. Paul in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born: saying also that we cannot think a good thought of ourselves, much less can we say well, or do well of ourselves^p.” “Man cannot make himself righteous by his own works, neither in part, nor in the whole^q.” “If we have any will to rise (from sin) it is HE (God) that *preventeth* our will, and disposeth us thereto^r.” “They that think they have done much of themselves towards repentance, are so much more the farther from God^s.” “We must beware and take heed that we do in no wise think in our hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the Lord, by our own might and strength. For this must be verified in all men, “Without me ye can do nothing.” Again, “Of ourselves we are not able so much as to think a good thought.” And in another place, “It is God that worketh in us both the *will* and the *deed*^t.”

So in respect to our powers for acquiring all necessary *knowledge* in Divine things. “No man,” the church here says to God, “can know thy pleasure, except thou givest wisdom, and sendest thy Holy Spirit from above^v.” Again, the faith, with St. Chrysostom, “Man’s human and worldly wisdom or science, is not needful to the understanding of scripture, but the revelation of the Holy Ghost, who inspireth the true meaning into them, who with humility and diligence search for it.^w” And again, after quoting several

(p) On the Misery of Man, p. 8. (q) On Salvation, p. 15.
 (r) Third for Rogation Week, p. 309. (s) On Repentance,
 p. 337. (t) Ibid, p. 341. (v) Third on Rogation, p. 310.
 (w) On the knowledge of Scrip. 2nd, p. 5.

precepts of God's word, she says, "These sentences, good people, unto a natural man seem mere absurdities, contrary to all reason. For a natural man, as St. Paul saith, understandeth not the things that belong to God, neither can he so long as the old Adam dwelleth in him^x."

Dean Nowell denominates this part of our malady, "the most horrible blindness and impotence;" and affirms expressly, "that we cannot by any works or merits *prevent* God, and first move him to be propitious to us^y." The Augsburgh Confession says, "*Humana voluntas non habet vim sine Spiritu Sancto efficiendæ justitiæ Dei seu justitiæ spiritualis: quid animalis homo non percipit ea, quæ sunt Spiritus Dei^z.*" And to finish with one evidence more on the point; the common belief of the leading Reformers in King Edward's time was, "that the Papistical doctrine of freewill was abominable in the sight of God, and to be abhorred by all Christian men: . . . that Adam by his fall lost from himself, and all his posterity, all the freedom, choice, and power of man's will to do good:" . . . that in consequence, "All the will and imagination of man's heart is only to evil, and altogether subject to sin and misery, and bond and captive to all manner of wickedness, so that it cannot once think a good thought, much less then do any good deed, as of his own work, pleasant and acceptable in the sight of God, until such time as the same be regenerate by the Holy Ghost, and *prevented* by the grace of God:— That without this his good Spirit, which doth work faith in us, all our doings be very sin and hypocrisy in the sight of God, how gay and glorious soever they may appear in the sight of man: That the natural man is dead in Adam, and a child of wrath; and that as a dead man cannot work any thing towards his resurrection, or he that *is not* toward his creation, so neither can the natural man toward his regeneration," this being "only the work of God^a."

(x) On certain places of Scripture, 2nd, 237. (y) Cat. p. 57, 113.
 (z) Art. 18. (a) See above, p. 59. Note m.

This then, upon the whole, is the manner in which the doctrine and effects of original sin are taught in the Articles, Liturgy, and Homilies, of the Church of England. To *this extent* is her meaning in these forms fixed and illustrated, by the other public writings of her principal Reformers.

4. And now, *whose* doctrines most resemble hers? *Ours* who speak strongly on the subject; or *theirs*, who so labour to lower and extenuate it? We appeal to every person of common sense and common integrity to say.—Is it possible for those Divines, who treat this doctrine in the manner which has been specified, to believe that they agree with the Church upon it?—On some occasions they pretty nearly confess that it is not. Bishop Burnet, for instance, admits, that the *higher* or *Augustinian* explication of the 9th Article, which differs from his own, “does certainly quadrate more entirely to the words of the article, and is known to have been the tenet of those who prepared the articles.” “This,” he says, “those who oppose it, do not deny^b.” And, “No doubt,” adds Professor Hey, “he would most fully agree with our church, who considered the fall of Adam as the first beginning of our depravity^c.” Nor will he “say, that if any one thought that man cannot possibly, in the strict sense, turn and prepare himself to faith, he would dissent from our article^d.” Both which opinions differ exceedingly from the interpretation which the Professor would establish.

This difference is also obvious from the *concessions* he would make, and the *alterations* he suggests, in the articles on this doctrine^e. And he “knows not,” he also confesses, “whether the expressions, on the present subject” in our Homilies, are not *somewhat too strong for him*, though they may be chiefly borrowed from Chrysostom and Augustin^f.”

(b) Expo. Art. 9. p. 114, 116. (c) Vol. iii. p. 219. (d) Ibid. p. 220. (e) Ibid. p. 189, 227, 256. (f) Ibid. p. 375.

Similar concessions, in abundance, might be adduced from others of the most eminent of this class of teachers. And that any of them should attempt to maintain their agreement with the church, on this doctrine, is really astonishing. For, let us only bring a few leading ideas of each into comparison, and see how this coincidence will appear.

They then, it has been shown, deny the corruption of our nature by the fall *altogether*; doubt whether our mental corruption is *at all* owing to Adam's transgressions; or confine this corruption to *some* of our species: Our church, in terms the most express and unequivocal, which she repeats and illustrates beyond all possible room for mistaking her, asserts, that "Original sin, is the fault and corruption of the nature of *every man* that naturally is engendered of the offspring of Adam;" that "*All* men are conceived and born in sin;" that into this state "we were cast by breaking of God's commandment *in our first parent Adam*; and that we descend from him as corrupt branches from a corrupt stock.—The most orthodox of these Divines consider this depravity of our nature as but *partial*; as consisting in defects and imperfections accompanied with much remaining good:—Our church teaches, that we are the *farthest possible* gone from original righteousness; that we have no health in us, no one part of our former purity and cleanness; that of our own nature we are without any spark of goodness in us, without any virtuous or godly motion, and only given to evil thoughts and wicked deeds.

In their judgment, the great evil of sin consists in its effects on human society: Our church affirms, that it most justly provokes the wrath and indignation of God.—A common opinion with them is, that the effects of the first transgression upon Adam's posterity are only *temporal* judgments, and a state of *mortality*: The church of England asserts, that in every child who is born into the world original sin deserveth God's wrath and damnation; that Adam after his fall was accursed of his Maker, condemned by his

just judgment to everlasting death; that he had nothing in himself but everlasting condemnation both of body and soul, and that his whole posterity sustain the self-same fall and punishment.——According to their casuistry, God's most awful denunciations against sin may only imply some small, indeterminate, and uncertain kind of punishment: These denunciations they are always shy of mentioning: And they even say, "We are not called upon by our church to subscribe to the eternity of hell-torments, nor even to condemn those who affirm that all men will be finally saved:" Our church uses, and constantly repeats, in regard both to the intensity and duration of this punishment, the very strongest expressions afforded in language: Such surely are these, to "perish everlastingly;" "to go into everlasting fire;" "God's wrath and everlasting damnation;" "the bitter pains of eternal death;" "hell-fire;" "the most excruciating and eternal torments in unquenchable fire &c."——How would these Gentlemen represent intense and never-ending misery, if this language does not?

So in respect to the *powers* man naturally possesses for restoring himself to holiness and the divine favour. They mightily extol his *reason* as sufficient, without any supernatural assistance, to enter into the true meaning of God's word, and to attain all requisite knowledge in divine things: Our church teaches, that "unto a *natural* man, many of the precepts of God's word, seem mere *absurdities*, contrary to all reason;" and that "a natural man understandeth not the things that belong to God, and that neither can he."——They teach, with almost one voice, like the Papists, the doctrine of *freewill*: Our Reformers say, that the Papistical doctrine of freewill is *abominable* in the sight of God, and to be *abhorred* by all Christian men; and our church adds, that we have no will to good till we are *prevented* by the grace of Christ.——Their ideas are, that man's natural powers are only *not quite sufficient* for what Christianity re-

quires; that they cannot place him in a state of Christian *perfection*, but that he can achieve a *great deal* toward this end; and that *something* must be *first done by him*, in the work of conversion and salvation, is most strenuously insisted upon. Sometimes they suppose him capable of performing such good works as naturally make him *inclined* to embrace the gospel; at others, such as may *recommend* him to God; and at others, such as *render him worthy* of the Divine favour and election: Our church teaches, that he has *no power* to do what is really good; that without Christ he *can do nothing* in the work of his salvation; that of himself he is unable even to think a good thought; that he cannot make himself righteous either in the whole or in part; that he cannot even *prepare himself* to faith, &c.; that his *best* natural works neither render him *meet* to receive grace, nor *deserving* of it, nor are *pleasing* to God, but are, in fact, *themselves sins*.

This then is the agreement with our Articles, Liturgy, and Homilies, of which these Churchmen boast! In this manner do they teach the doctrines contained in these formularies as they were first delivered by our Reformers!

But there is another assertion in the proposition under discussion equally well grounded. *We*, they say, “*teach MORE than these doctrines^h*.”

We answer then in respect to the present subject, Is the thing *possible*? Is it possible to use stronger language upon it, than what has been produced from the authentic writings of the church, and her chief founders? We *can* only teach, that every man who is born, considered independent of the grace of God, and in respect to spiritual concerns, is wholly corrupt, utterly impotent, under the wrath of God, and liable to everlasting torments; all which in the very fullest manner is done here. This charge, how-

(h) See above, p. 13.

ever, it will be remembered, includes those who only proceed *Arminian* lengthsⁱ. It shall be admitted that the language of the church which has been adduced is popular; that the passages have been selected from other language which appears to qualify and soften them; and that some of them are the exaggerated expressions of penitence. But who needs reminding, that whatever allowances may, and ought to be made on these, and such like considerations, are equally applicable to what is quoted from *our* writers? But by what evidence is the accusation supported? From what part of a late popular Work^k, against which it is made with so much confidence, can a single shadow of this evidence be produced? We hear much of its “superabundance of orthodoxy^l,” of its “going beyond the creed of the church of England^m,” of its “tendency to a particular species of enthusiasmⁿ,” of its “bias toward a fanatical sect^o,” and of certain parts of it being “more favourable to *enthusiasm* than to practical Christianity^p.” In what part of it then, we ask, is there a single sentence or expression that exceeds the language of the church on the present subject? We defy the united body of these divines and critics to show: We defy Mr. Ludlam to show any such excess in the immediate subjects of his attack, the “Scripture Characters,” and the Works of Mr. Milner: We defy Dr. Croft, Dr. Paley, Mr. Daubeney, Mr. Polwhele, and the whole host of our opponents to substantiate their charge in respect to this doctrine, from the Works of any Author within the limits of our apology.

Is it not then, so far, pretty clear to whom the charge of “gross misrepresentation” belongs? Nay, were *that* com-

(i) Above, p. 97.

(k) Mr. Wilberforce's Practical View.

(l) Critical Review of ditto, June, 1797.

(m) Ibid. Review of

Wakefield's answer.

(n) British Critic for September, 1797.

(o) Ibid.

(p) Daubeney's Guide, p. 313.

patible with the doctrines of our church, might we not almost be indignant at these Gentlemen? How can they come forward, in the grave character of divines, to criminate *others* who are *innocent*, upon the *very points* in which they are so *notoriously guilty themselves*? If this has not been proved with regard to the present doctrine, how shall we be able to prove any thing? And if it has, it will be easy to prove the same concerning any other fundamental doctrine of the church; they will all necessarily take their different complexions according to our different ideas here.

CHAP. V.

The investigation continued with respect to the doctrine of
REPENTANCE.

OUR next particular examination of these different claims of adherence to the genuine tenets of the Church of England, shall respect the important doctrine of REPENTANCE. It is indeed an obvious consequence, that the difference of opinion on this head will be proportionable to that on the preceding doctrine. In proportion to men's ideas of the extent, the evil nature, and evil consequences, of their depravity, will, of course, be their solicitude respecting it, and their notions of conversion from it. A few particulars shall however be noticed relating to this point.

Our ideas then are, that a *feeling* and *practical* conviction of human depravity is essential in Christianity. This conviction, we think, may justly excite unfeigned sorrow, and deep anxiety in the soul. And, it is our opinion, that in order to salvation, a *change of mind*, of views and disposition, must be effected in *every person*, wherever born, however educated, or of whatever external conduct. Is it said, this change is effected at our *baptism*? We answer; Have you then indeed kept your baptismal vow? Have you in the uniform and habitual tenour of your life been “renouncing sin, the world, and the Devil; following the example of our Saviour Christ; and daily becoming more like unto him?” Have you indeed experienced the inward and spiritual grace, of which “the washing of water” is the external emblem, “a death unto sin, and a new

birth unto righteousness^a?" And, are your views, tempers, and pursuits indeed such, as in scripture every where characterize the *regenerate* children of God^b?

If so, it is well: But if not; remember, we add, the Apostle's reasoning respecting circumcision, that "if thou be a breaker of the law, thy circumcision is made uncircumcision^c:" See the account he gives of the utter inefficacy of that person's religion who was only "a Jew outwardly^d:" Hear him affirm, that "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature^e." Consider also, we proceed, upon what high authority it is declared, that "if the root is made holy, the branches will be holy^f;" that "a good tree CANNOT bring forth evil fruit," but that "evil fruit" is a certain proof of "a corrupt tree;" and that an evil conduct can only proceed from an "evil heart^g:" Compare all this, with the conduct of the bulk of those who have been baptized, and then say whether they have not, in the scripture sense of the words, *evil and corrupt hearts*; whether many of them are any more than Christians "outwardly;" for, that such persons live in the habitual practice of what the word of God deems evil, it is impossible to deny.

This distinction between a mere nominal, hereditary, external religion, and real, practical, internal Christianity; between the mere *form of Godliness*, and the *power* of it, we cannot relinquish. All therefore who possess only the former, have need, we apprehend, to *lay anew the very foundation* of the doctrine of Christ^h. Such persons we therefore exhort in the language of scripture, to "repent and be convertedⁱ;" to "make the tree good" in order that the fruit may be good.

(a) See our Baptismal Service, and Catechism. (b) See amongst other scriptures, 1 John, Chapters iii, v.; Rom. viii Gal. v.
 (c) Rom. ii. 25. (d) Ibid. ver. 25—29. (e) Gal. vi. 15.
 (f) Rom. xi. 16. (g) See Matt. vii. 17—19; xii. 33—35;
 Luke vi. 44, 45. (h) See Heb. vi. 1; and v. 12.
 (i) Acts iii. 19.

This change, we conceive, is fitly represented not only by the term repentance, but also by those of conversion, renovation, spiritual resurrection, circumcision of the heart, and every similar phrase and metaphor of scripture, which are used in respect to the first converts to Christianity. All these phrases and expressions, as Mr. Edwards has proved^k, unquestionably relate to the same change, and are generally of much the same import. We are not, as some persons would insinuate^z, so absurd as to undertake to convert persons already called Christians to the *profession* of Christianity, as the Apostles converted the Jews and Heathens. Our object is, the conversion of this hereditary profession into actual practice and experience. And in fact, the change effected in the views, dispositions, and pursuits of those who from mere *nominal* become *real* Christians, bears so strong a resemblance to that experienced by the first Christians on their conversion, as fully to justify the description of it by the same terms.

Men may however denominate it what they please; we are not here solicitous about words; it is the *thing* only, the actual reformation of the heart and character, which we deem of importance. But, comparing the general state of religion around us with genuine Christianity; observing the rapid “growth of heathenism among modern Christians^y”; learning, from authority the most respectable, that “the characteristics of the present times are, confessedly, Infidelity, and an unprecedented Indifference to the Religion of Christ, among professed believers;” that “not *one-third* part of the inhabitants” ordinarily attend “on divine service” in the Church, and “not *one-sixth* part of the adults” at the communion, through “a great

(k) See Edwards on Orig. Sin, p. 346—360. (z) See Mr. Haggitt's Sermon, p. 12. (y) See “The Scholar Armed against the Errors of the Time, Vol. 2. p. 269—285.

part of the kingdom ;” and of these, that “ it is to be feared,” that merely “ *nominal* Christians make up a great part of many congregations^x,” this kind of conversion, we apprehend, should form one leading object of the faithful minister’s attention. The “ poison” then against which we are so anxious to guard, is, the ABUSE of an established doctrine in regard to this subject; the permitting all persons in our communion, who have been baptized, to expect the blessings of the baptismal covenant as a matter “ of course,” whether or not they “ may lead the rest of their life according to that beginning,” whether or not in any sober sense of the words they fulfil the conditions of this covenant. In our judgment, those teachers, who, by attending only to *one side* of this engagement, represent *all* the *professed* members of our Church as “ true believers,” “ true Christians,” of the “ true Church of Christ,” “ separated from the world,” “ partakers of an holy life,” and “ in the sure road to heaven,” do violence to common fact and common sense, run counter to the whole tenour of scripture, and are “ in the sure road” to ruin the establishment.

The author of this happy change of character, we believe, is, the Holy Spirit; but, that it is generally effected, and is always to be sought after, in the diligent use of the appointed means of grace.—Neither let it be insinuated, that when we speak of this conversion, repentance, or whatever else it is called, we are ranting about some instantaneous operation, which finishes the whole business of religion at once: We mean by it the *serious commencement* of a work which it requires the vigorous exertions of the whole life to complete.—Our opinion therefore also further is, that humility of mind, and seriousness of deport-

(x) See the Bishop of Lincoln’s Ch. 1800, p. 10, 13, 18; and the Report of the Lincolnshire Clergy, p. 6.; and below at the conclusion.

ment, highly become the character of Christians in their best estate.—And, if indeed, like our guilty first parent, we have any perception of our fallen condition, any sense of our revolt from God, and of the “Evils which our own misdeeds have wrought,”

“What better can we do, than prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek^l.”

2. Very different, however, are the notions of several of our *Opponents*. We will not affirm that they absolutely treat with ridicule every appearance of contrition for sin, or solicitude respecting the state of the soul; but they certainly approach very near such a conduct. At the most, it is only some gentle feeling of remorse, some slight degree of spiritual anxiety, which they can endure. Men may be serious, may be affected, may discover solicitude, about what other objects they please; it is not permitted here: It is knavery; it is folly; it is hypocrisy; it is insanity, where the honour of God and the care of the soul are concerned.

Thus, Mr. Polwhele reckons it among the undeniable proofs of Dr. Hawker's fanaticism, that he “congratulates his parishioner on his feeling himself to be a poor sinner; on being sensible of the burden of his sins^m :” that he represents him as having “discovered, that his fancied righteousness before God is full of unworthiness; and that even in his most holy things, he is unholy :” that “on the principle of original depravity, he laments, in a general obscure manner, the bias of his nature to sin, and cries out, ‘that in his flesh there dwelleth no good thingⁿ :’”

(l) See *Paradise Lost*, B. 10.

(m) Letter, p. 43.

(n) *Ibid.* p. 39.

that his Christian, "as soon as he feels the awakening word, goes groaning all the day long under the sense of transgression; under the mysterious apprehension of impending judgment, he is all anxiety and terror^o." Mr. P. also mentions it among the deplorable extravagancies, which he says are at this moment taking place "through almost all the towns and villages in Cornwall," that persons are "prostrate in the dust, and bewailing their sins^p." And who will say that this very serious subject is not absolutely sported with, in the following passage? "Virgins," says Mr. P., "indeed innocent and unsuspecting, have received repeated lessons from their spiritual instructors; till, at length, sensible of the burthen of their sins, they have dropped the tears of contrition!" "We need not," he says again after Dr. Ibbot, "disquiet ourselves, or distrust our own state, because no strange thing has happened unto us, because we have not been terrified, nor felt any violent inward pangs and convulsions. For religion is easy and natural, pleasant and delightful, unless we have made it otherwise by contrary habits: and even then we may be reconciled to it, without any of this unnatural dread or

(o) Ibid. p. 56.

(p) Ibid. p. 81.

(q) Ibid. 79.

We have seen this Gentleman, and his companions, in this sporting humour before: above, Chap. 3. p. 123. It seems natural to them. But do they really expect to promote the cause of true religion by these means? How different was the opinion of Lord Bacon. "To turn religion into comedy," this prodigy of wisdom observes, "to search and rip up wounds with a laughing countenance; to intermix scripture and scurrility sometimes in one sentence, is a thing far from the reverence of a Christian, and scant befitting the honest regard of a sober man. Non est major confusio quam serii et joci: the majesty of religion and the contempt and deformity of things ridiculous are things as distant as things may be. Two principal causes have I ever known of Atheism, curious controversies and prophane scoffing." Works, Vol. 4. p. 460.

concern^r." Accordingly, when an unquestionably pious man laments "because he could not do any thing with a single intention;" Mr. P.'s comment is, "i. e. was a hypocrite^s;" and thus does he invariably treat similar confessions of sin^t. Yet, according to this rule of judgment, Cranmer, Hooper, Latimer, and their Colleagues, must have been the vilest wretches upon earth^v. But did Mr. P. never read of an Apostle who "was alive without the law," but who died the moment he understood the commandment in its true extent and spirituality; who, although before he had considered himself as touching the law blameless, now confessed himself the chief of sinners; and, who groaned under a sense of guilt and corruption even when he was a faithful preacher of the gospel^w? Did he never read the strong penitential language of the upright and perfect Job, on the true discovery of his character before God^y? It has before appeared^z how this divine lends his countenance to that "modish curtailment of the Christian faith," which ridicules all serious apprehensions respecting that once renowned enemy of man's salvation, the Devil.

Thus, "*in the name of his clerical brethren^m*" does Mr. Polwhele treat on this subject. And these sentiments, he informs us, are "*but an echo to discourses from all the pulpits around himⁿ*." They must, however, be considered as the sentiments of the Reviewers, who have extolled his work as "not more remarkable for its strength than its justice," who "strenuously recommend it to the perusal of our regular clergy," and "wish Mr. P. to treat the subject more at large^a."

(r) Letter, p. 15.
p. 62, 63. and passim.

(s) Ibid. p. 30.

(t) See ibid.

(v) See above, p. 146, and Fox passim.

(w) See Rom. vii. & viii.; and 1 Tim. i. 15.
4; xlii. 5, 6.

(y) See Chap. xl.

(z) Above, p. 123.

(m) Letter, p. 60.

(n) Second Letter, p. 24.

(a) See the Antijac. Rev. for Aug. 1799, p. 452; and for Sept. 1799, p. 100.—Should it be suggested that these may be only Mr. Pol-

Similar also are the notions of Dr. Croft. Thus, speaking of the teachers under his censure, he tauntingly says, "They triumph in the tears, convulsions, and agitations of many of their hearers. Satan is supposed to be losing ground daily, and by a singular confusion of comparison, the regenerate, while acquiring the condition of new born babes, suffer all the pangs of parturition, not figuratively but literally ^b." On another occasion, Dr. C. describes those who appear under serious spiritual concern, as "unhappy men, with downcast looks and sad countenances," whose "health is gradually impaired," and whose "religion hath neither the promise of this life, nor of that which is to come ^c." "I dislike cant," adds Mr. Fellowes, "and all the gangrened sperm and abortions of hypocrisy. . . . Religious cant is, of all the objects of detestation, the most detestable: and I am sorry to have occasion to remark that a miserable, whining, driveling cant, . . . hath been too much practised by several writers of the present day, from whom better things might have been expected. The fumes of fanaticism seem to have been exhaled and to be exhaling from those in low to those in high places." He then describes the character of persons holding Calvinistic sentiments, as marked by a "funereal aspect, . . . repulsive moroseness, . . . and acrimonious severity, . . . made more hideous and loathsome by desponding shrugs, doleful sighs, and hollow-sounding groans ^d."

The subjects of Mr. Clapham's strictures "labour," he says, "a certain period under the conviction of sin, during which, God requires to be sought by deep sighs, melancholy groans, unceasing prayers ^d." And their doctrine, he would

whole's encomiums on himself? Still we contend that this work becomes responsible by their insertion. We are under infinite obligations to the Antijacobin Reviewers for our acquaintance with the mysteries of the reviewing art.

(b) Thoughts, p. 1, 2.

(c) Bamp. Lect. p. 109, 110.

(z) Antical. p. 5.

(d) Ser. at Boroughbridge, p. 24.

assure us, is the high road to despair and suicide^e. His admired friend, the Author of the "Review, &c." whom he "would earnestly recommend^f," is, if possible, a greater enemy of the disposition in question. "We daily," he says, "hear of people, after some pretended struggle and qualms of conscience, affect to give out that they have obtained deliverance from the devil, and are now assured of eternal happiness, and of consequence lay claim to all the privileges of the faithful^g." In his judgment, a religion which excites these sensations, affects the brain, unhinges the reason, injures both body and soul, overspreads men with melancholy, and creates countenances only proper for the worshippers of the devil^h. They are unanimous in condemning this "broken and contrite heart," as incompatible with what they call "innocent mirth, and innocent amusements;ⁱ" among which, as Dr. Croft informs us, they class the entertainments of the stage.

Let it not, however, be thought, that this is, by any means, a just description of our doctrine. We defy these Gentlemen to show from the Writings of the Divines here vindicated, any stronger expressions on the subject than are most clearly warranted in scripture. And why do they represent *these* as a system of groaning, convulsions, and agitations; why do they make persons who only hold the doctrine to this *extent* responsible for the extravagancies of

(e) Ibid. p. 21.

(f) Ibid. p. 13. n.—This Author observes, "At this time several *Churches* are occupied by the Methodists." Hence it is evident that Mr. C. does not confine the term *Methodism* and his strictures upon it to the followers of Mr. Wesley, and to those of "Mr. Whitefield, who are generally called Calvinists," but extends them to some of the regular Clergy; otherwise these strictures would have been unnoticed in this publication, which does not undertake to apologize for Sectaries, or any of their peculiarities.

(g) Review, &c. p. 22.

(h) See Ibid. p. 22—24; 30—32.

(i) See places already quoted.

(k) Thoughts, p. 16, 17.

sectaries, and fanatics, if they do not wish to burlesque and explode the doctrine itself^z?

It will not, it is hoped, be here objected by these Divines, that on some occasions they represent our doctrines as most “flattering,” “fascinating,” and “consolatory doctrines^l ;” promising every thing, and requiring almost nothing ; easing the consciences of the most abandoned characters at a very trifling expence ; opening a short, and cheap, and sure road to heaven for all descriptions of sinners, without the labour of repentance ; permitting them to retain the same manners, the same tempers, and to gratify the same favourite dispositions^m. This they certainly do ; and this flattering nature of the doctrine ascribed to us they assign as a principal cause of its extensive propagationⁿ. We must, however, leave it to their own wisdom to reconcile this representation with the preceding one. It utterly exceeds our dulness to perceive how doctrines like these can drive men to despondency.

In the mean time, we may inquire, what their ideas are respecting the *change of character* implied in repentance ? Now that any total or radical change is meant by this work, and necessary in these days ; any thing that, in scripture phraseology, may be represented by the term conversion, or regeneration, or spiritual resurrection, or any language of this import, they deny expressly. Such phrases and expressions of scripture, it has appeared, they would assure us,

(z) How forcibly does all this remind one of the observation of Mr. Boyle. Some Ministers, this eminent man remarks, rather covet that their hearers “should applaud their Preacher, than condemn themselves ; being better pleased with their praises than to hear their sighs ; and choosing rather to tickle their ears, than to sting their consciences.” “Such,” however, he adds, “may invert St. Paul’s saying, that he preaches not Christ crucified, but himself.” Life, Theol. Works, Vol. i. p. 117. (l) See Mr. Clapham’s Serm. p. 24, 25, 27 ; and Review, &c. p. 14, 22. (m) Review, &c. p. 10—14, 16—27, &c. (n) See the two last Notes ; and Mr. Haggitt’s Sermon, Pref. p. 13.

“*mean nothing*” to those who are born and educated in a Christian country°. The supposition of the necessity of any such change, as this, is wholly incompatible with their notions of the true Christian state of all who profess Christianity, and with their rejection of experience in religion°. It is supposed therefore to have no existence, but in the visionary brains of enthusiasts. To insist upon its necessity is, they say, to “represent the inhabitants of England as heathens in the age of the Apostles;” and “those,” it is added, whom these enthusiasts “affect to have *converted*, are said to have turned from idols and vanities¹.” Those who most soberly inculcate this doctrine, they also characterize as “bewildered men, who rant about sudden conversions^r.” “If,” says a dry nurse of the Church, and professed caterer to the taste of the times, Theophilus St. John, “we should say to our hearers, ‘ye must be born again,’ we should speak more to your fancy than your judgment^s.” “What!” adds Mr. Haggitt, with an air of great confidence and surprise, “*convert* to the Christian faith those who are already regenerate by baptism, by confirmation, who are already made, as our Church Catechism declares, the children of grace: but it is another leading fallacy of these Rebukers of others, that with the praises of our excellent liturgy ever in their mouths, they very disinterestedly strip it of its most sacred prerogatives. *Conversion*, properly so called, however it may be the occasional, is *by no means* the general office, of the Minister of the Gospel. Those who have been joining with him in the prayers of the church, who have, &c.; persons who have thus united with their Minister in the holy office of our Church, he considers,—can he do less?—as Believers, as

(o) Above, p. 118.

(p) See above, p. 113, 125.

(q) Antijac. Review for April, 1799, p. 369.

(r) Mr. Polwhele's

Letter, p. 10.

(s) Sermon l. p. 8, 9.

in possession of the true faith, in a word, as fellow Christians with himself^d.”

Whatever of *radical* and *internal change* is allowed necessary at any time, is, we see, supposed to have been effected, as a matter of course, *once for all*^e, wherever the external rite of baptism has been observed in our infancy^f. What these teachers therefore chiefly mean by repentance, is, *outward reformation*, or at the most some very *partial* change of character. “It is,” they tell us, “to cease to do evil, and to learn to do well^g.” It is the “gradual amendment of life and conversation^h.” Or, if more is allowed requisite, it is only in respect to the more abandoned part of mankind. “However indulgent,” Dr. Carr says, “the Saviour of the world may be to the accidental failures of infirmities, or passion; . . . if we have fallen into adultery, theft, murder, &c. our repentance must closely followⁱ.”—Let us then again have recourse to our standard, and see how the *Church* teaches on this subject.

3. And first, it must be considered, that those for whom she prepared her public writings were neither Jews nor Heathens, but persons, to use the language of our opponents, “born Christians;” and who generally had been baptized in their infancy. Whatever her doctrines are, they must therefore chiefly respect persons in this situation. It has

(d) Sermon, p. 12, 13.—“Instead of aiming at the *conversion* of sinners,” the great man just quoted, further observes, “the Minister thinks he hath done his part, when he hath shown his Wit, and the hearer his, when he hath commended it.” Mr. Boyle’s Life, as above.

(e) Although according to his own account, “there is reason to suppose that more than common pains have been taken” in the composition of his discourse, Mr. Haggitt is certainly in danger of being called to Order by his Brethren, for “publishing *twofold* doctrines of Regeneration, one at the Font,” and another at Confirmation. See Antijac. Review, March 1800, p. 296.

(t) See Note p.

(v) Theophilus St. John, as above.

(w) Dr. Paley’s Visitat. Sermon. p. 17.

(x) Sermon. l. p. 112.

already appeared, that she supposes such persons may be destitute of “the grace of Christ, and the inspiration of his Spirit, and a true lively faith,” and not in a state of salvation^y.

To whom then does the church of England believe repentance necessary? Her answer is, to *every person* admitted into her communion who has arrived at years of discretion. Whatever may be the state of Infants, this duty she considers *all* who would be really Christians, “bound to perform, when they come to age^z.” She most solemnly exacts it at Confirmation; she insists upon a renewal and continuation of it, in her Communicants; all her Worshipers speak the genuine language of it; she positively maintains, that without it, partaking in her external ordinances only increases men’s condemnation.

But what does our church conceive is *implied* in repentance? Her Catechism answers; It is “to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.” Her Homilies add; It is “utterly to detest and abhor sin;” “from the very bottom of our hearts to detest and abhor it;” from the considerations of its “filthiness,” and that “God cannot but detest and abhor us for it,” and that “it cost the dear heart’s blood of his only begotten Son our Saviour^a.” She has moreover defined it, “A *returning again of the whole man to God*, from whom we be fallen away by sin^b.” “A forsaking all manner of things that are repugnant and contrary unto God’s will, and giving our hearts unto him, and the whole strength of our bodies and souls^c.” “A renouncing our former wicked life, and a FULL CONVERSION TO GOD in a new life^d.” “For they,” she says, “that do truly repent, must be *clean altered and changed*, they must become NEW CREATURES^e.”

(y) See above, p. 103.

Repentance, p. 338, 349.

(d) Ibid. p. 348.

(z) See Catechism.

(b) Ibid. p. 336.

(e) Ibid. p. 346.

(a) On

(c) Ibid. 338.

She cannot, we see, be more exprefs against fubftituting any merely *outward* or *partial* change for true Repentance. It is the man, the whole man, that muft be clean changed. His repentance muft extend to the “heart,” the “whole heart,” the “very bottom of the heart.” “For fince,” fhe fays, “that the heart is the fountain of all our works, as many as do with their *whole heart* turn unto the Lord, do live unto him only^f.” And this repentance, fhe teaches, Chrift was exalted to *give* unto Ifrael; and “they,” fhe adds, “who think that they have done much *of themselves* towards repentance, are fo much more the farther from God^g.” It is the office of “the Holy Ghoft to fanctify and regenerate” men; and “the more it is hidden from our understanding, the more it ought to move all men to wonder at the fecret and mighty working of God’s Holy Spirit, which is within us. For it is the Holy Ghoft, and no other thing, that doth quicken the minds of men, ftirring up good and godly motions in their hearts, which are agreeable to the will and commandments of God, fuch as otherwife of their own crooked and perverfe nature they would never have. That which is born of the fpirit, is fpirit. . . . As for the works of the fpirit, the fruits of faith, charitable and godly motions, if he (man) have any at all in him, they proceed only of the Holy Ghoft, who is the only worker of our fanctification, and maketh us new men in Chrift Jefus. . . . Such is the power of the Holy Ghoft to regenerate men, and as it were to bring them forth anew, fo that they fhall be nothing like the men they were before. Neither doth he think it fufficient inwardly to work the fpiritual and new birth of man, unlefs he do alfo dwell and abide in him^z.” She prays accordingly, that her members may be “raifed from the death of fin unto the life of righte-

(f) Ibid. p. 338.
Whitfunday, p. 291.

(g) Ibid. p. 337.

(z) Hom. for

ousness^b;" that God would "create and make in them new and contrite heartsⁱ;" that "being regenerate, &c. they may *daily be renewed* by his holy spirit^k;" that he would "so work in our hearts by the power of this Holy Spirit, that we being *regenerate*, and *newly born again* in all goodness, &c. may in the end be made partakers of everlasting life^z." To the same effect prays her illustrious member Lord Bacon: "O Lord," . . . he says, "thou art not delighted in the death of sinners, but in their *conversion*. Turn our hearts, and we shall be turned; *convert* us, and we shall be *converted*; illuminate the eyes of our minds and understanding with the bright beams of thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour Jesus Christ; sanctify our wills and affection by the same Spirit, the most sacred fountain of all grace and goodness. . . . Increase our weak faith, grant it may daily bring forth the true fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ, we may daily die unto sin, and by the power of his resurrection we may be quickened, and raised up to *newness* of life, may be *truly born anew*, and may be effectually made partakers of the first resurrection, that then the second death may never have dominion over us^y."

Such are the ideas of our Church respecting the *change* of character which repentance implies. She clearly then sees, in these days, some meaning in the obnoxious terms *conversion*, *regeneration*, *renovation*, &c. She sees no absurdity in attempting to *convert* those who have already joined in her service. She considers such a conversion necessary in all her adult members; and, of course, that one part of "the general office" of her ministers is to enforce it.

(b) Burial Ser.
Christmasday.
Vol. iv. p. 507.

(i) Collect on Ash. Wed.
(z) Hom. for Whitsunday, p. 294.

(k) Coll. for
(y) Works,
4.

We have still to inquire what her opinion is respecting *contrition* and *solicitude of mind*, as accompanying this change? And this, we find, she considers essential to it. After affirming that “there are four parts of repentance;” “the first,” she says, “is the contrition of the heart.” “For,” as she proceeds, “we must be earnestly sorry for our sins, and unfeignedly lament and bewail that we have by them so grievously offended our most bounteous and merciful God^l.” We must “have a thorough feeling of our sins;” we must, like the hearers of St. Peter, be “compunct and pricked in our hearts^m.” And is not this implied in all her humiliating confessions, and urgent cries for mercy? What does she mean when she exhorts her members to “return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting their sinful lifeⁿ?” What do her children mean when they plead for mercy and deliverance as “miserable finners, and miserable offenders^o;” when they pray for “new and contrite hearts, that worthily lamenting their sins, and acknowledging their wretchedness, they may obtain forgiveness through Jesus Christ^p?” With what spirit do they “acknowledge and bewail their manifold sins and wickedness, which most grievously they have committed, provoking most justly God’s wrath and indignation against them;” and tell God, that “they earnestly repent, and are heartily sorry for these their misdoings, that the remembrance of them is grievous unto them, and the burden of them intolerable^q?”——In the name of common sense, does all this only imply those gentle touches of remorse for some scandalous transgressions which our opponents dream of, which are scarcely perceptible to the penitents themselves, and in no case perceptible to others, and compatible with every species of gaiety?

(l) Hom. on Repent. p. 342. (m) Ibid. p. 343. (n) Com-
 mina. Ser. (o) General Confession, and Litany. (p) Coll.
 Ash. Wed. (q) Communion Ser.

A specimen of the penitential language of our leading Martyrs has already been produced. A passage from Bradford shall here be added. "I pray you," he says to Mr. Traves, "in your communication with God, have me, of all sinners, a most negligent, unthankful, and wretched, in remembrance: That at length I might truly convert and return. . . . This paper, pen, and ink, yea, the marble-stone, weepeth, to see my slothful security, and unthankful hardness, to so merciful and long suffering a Lord. I confess it, I confess it, though not tremblingly, humbly, or penitently; yet I confess it, oh! hypocritically I confess it. Therefore pray, pray for me, ut resipiscam, et ut Deum convertar, &c. z."—Yet this "Bradford," Mr. Strype calls *one* of "four prime pillars of the reformed church of England y." Of this Bradford, Bishop Ridley said, "In my conscience I judge him more worthy to be a Bishop, than many of us that are Bishops already, are of being Parish Priests x."—We will only request attention to one passage more.

"When good men," saith the Homily on fasting, "feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart for their offences, and cannot but accuse themselves and open this their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meat and drink is laid apart, and loathsomeness of all worldly things and pleasures cometh in place, so that nothing then liketh them more, than to weep, to lament, to mourn, and both with words and behaviour of body, to show

(z) See Strype's Ecc. Mem. Vol. iii. Catalogue, No. 31. (y) Ibid. p. 254. (x) Strype's Life of Grindal, p. 8.

themselves weary of this life^r.” “ Thus,” it proceeds to say, “ did David, Daniel, Esther, Nehemias, the Ninevites, and all the children of Israel, fast and repent^s”

Here then, I appeal to Dr. Croft, Dr. Paley, Mr. Polwhele, Mr. Clapham, Mr. Ludlam, and the whole body of those who profess not to know what Experience means in religion, to say, whether if any person, with the least pretension to decency of conduct, should seriously adopt this language, or by any means discover this state of mind now, they would not consider him a Methodist; and whether if he consulted them as Divines, they would not think of a Strait-waistcoat for him?

And, I again appeal to every competent and unprejudiced judge to say, which party teaches most like the church of England on this subject: *we*, who allow men to be serious in this most serious cause; or *they*, who are so disposed to flight, and even to ridicule real solicitude about the spiritual state: *we*, who urge the necessity of a practical, radical, and general change of character; or *they*, who rest so much upon hereditary distinctions, and external reformation, and, at the most, require only some very partial amelioration of heart and principles: *we*, who ascribe true conversion to God, to the agency of the Divine Spirit; or *they*, who consider it a work which is “ easy and natural” to man?

(r) Hom. on Fasting, p. 175. (s) Ibid.

CHAP. VI.

The question prosecuted with regard to the doctrine of
JUSTIFICATION.

WE proceed to the doctrine of a sinner's *Justification* before God. "How shall man be just with God^a? A more important inquiry cannot occupy the attention of rational creatures. All who see and feel themselves in the condition described by the church, under the two preceding particulars, will thus consider it. All others, as an eminent Reformer has well observed, will only amuse themselves with ingenious trifling on the subject^b.

It may here be premised, that this doctrine formed a principal controversy between the Romanists and the Reformers, and particularly between Gardiner and Cranmer^c; that the whole body of the Protestant churches were agreed upon it^d; and, that on this primary article they all disagreed with the church of Rome^e. It would therefore undergo the fullest discussions, and we have the most general and determinate conclusions upon it.

It is moreover already obvious, that on this point too, in estimating the judgment of our church, we must keep in view her ideas of man's disease, especially her notions of his natural impotence in respect to divine things. It follows indeed, of course, from hence, that she must either represent him as saved wholly by grace, or as not saved at all.

(a) Job ix. 2. (b) Calvin Instit. L. 3. Cap 12. § 1. (c) See Strype's Life of Cranmer, p. 149. (d) See Corpus Confessionum, &c. Art 5. (e) See Second Letter to the Author of the Confessional, p. 34.

The charge then, in respect to us, is, that we ascribe too much to *Grace*, to *Christ*, and to *Faith*, in this matter, and too little to Good works, to comparative Innocence, to Reformation, and other performances and conditions, on the part of man. We cannot, however, with our views of scripture and of man's native powers, relax on the point. Our uniform doctrine is,—“That we are justified BY *faith only*,” and “*only FOR the merit of our Lord and Saviour Jesus Christ^f*.” And we think that we adhere most punctually to the church in these opinions. But this is the subject of our present investigation. Let us then first inquire,

2. Whose ideas most resemble hers with regard to *what is meant by justification*?—OUR views of this particular are fully expressed by Archbishop Cranmer in his “Discourse of Justification” on reviewing the Erudition of a Christian man. To be justified, this Prelate here shows, is to “have the forgiveness of our sins, to be reconciled to God, to be accepted, and reputed just and righteous in his sight^g.” And, omitting altogether subjects who are incapable of faith, this we conceive is effected when a man rightly believes.

Our Opposers talk of “two justifications,” which they denominate “our *first* and our *final* justification.” The *first*, they teach, is all that is attainable in this life, and means “our admission into Christianity,” or “a Christian society,” and “belongs to all professed Christians without exception.” Thus teaches Bishop Watson, from Taylor the Socinian^h. Dr. Hey approaches infinitely near him. The above language is all equally his, except the last clause of the sentence. “Our church,” this Divine also says, calls “the admission into Christianity our *first* justification,”

(f) See Art. 11. (g) See Strype's Life of Cranmer, Appendix, p. 60. (h) Tracts, Vol. iii, Taylor's Key, p. 360 and passim.

and uses “the word justification as *synonymous* to Baptismⁱ.” This is the express doctrine of Mr. Daubeny. The confusion on this subject he says, is to be attributed to a want of “attention to the sense in which the word justification, is used in the articles:” and adds, “the word justification, as it was used at the Reformation, was considered as *synonymous with baptism*:” and that accordingly, “By our justification is primarily to be understood our admission into Christianity^z.” He then talks of “man’s first justification,” and his “final justification;” and supports these notions by the arguments, and nearly the words, used by Dr. Hey^y.

In answer to one of these opinions, it may however suffice to observe, that no such distinction can be found in any of the legitimate writings of our church. Certainly there is nothing like it in her articles and homilies on the subject. And in respect to the notion, that “justification is synonymous to baptism; Dr. Hey himself allows, that “the word” is “*seldom, if ever,*” used in this sense, except in our article and homily^k. And does not this circumstance render it highly improbable that it is so used there? Does it not far more than outweigh the single expression “baptized or justified” in the homily^l? Dr. Hey allows too, that there are such Beings as mere “nominal Christians,” and that the 13th Article, which treats “of works done before justification,” is “chiefly intended for nominal Christians^m.” But, if baptism, or the bare admission into the Christian religion, means the same as justification, what sense is there in this article, or in the doctrine it maintains, as applicable to such persons? Can they who are already admitted into Christianity do works *before* they are admitted into it? Or, can almost *any* member of our church, when almost universally they are admitted in their infancy, *ever* do such works?

(i) Nor. Lect. Vol. iii. p. 268, 270, 334, 336. (z) Appendix, p. 182. (y) Ibid. and p. 583 (k) Nor. Lect. Vol. iii. p. 336. (l) On Salva. part 3d. (m) Nor. Lect. Vol. iii. p. 378.

But the notion is overthrown by their own hypothesis; namely, that it supposes “men to do their part faithfully;” and that we are then only “put into a way of being eternally happy, if all things go on well;” but that “we may lose our wayⁿ.”—Now if this mean, that we may lose our justification, and Dr. H. speaks of “our being restored to it^o;” then, if justification be the same as baptism, in order to regain it, we must be re-baptized. “Justification,” he also says, is “supposed *variable*; sometimes *increasing*, sometimes *decreasing*^p.” But how can our baptism *vary*, and be increased and decreased^z?

Even the passage quoted from their favourite, though very illegitimate, authority, the “Necessary Doctrine, &c.,” is nothing to their purpose. This only mentions baptism, as the way “by the which God hath determined that man BEING OF AGE, and coming to christendom, should be justified^q.” It certainly does not hence follow, that it is the way by which those who are *not of age*, and therefore not capable of faith and repentance, are justified. Our Church decides favourably, as doubtless she ought, on the condition of baptized infants, who die in their infancy. But all who arrive at maturity she supposes to be sinners; and “they,” she teaches, “who in act or deed sin after bap-

(n) Ibid. p. 334, 336; and Daubeny's Appendix, p. 149.

(o) Nor. Lect. p. 268.

(p) Ibid. p. 335.

(z) Mr. Hooker, speaking of the Romanists, says, “The first receipt of grace, in their divinity, is the first justification; the increase thereof the second justification. . . . Unto such as have attained the first justification, that is to say, the first receipt of grace, it is applied further by good works, to the increase of former grace, which is the second justification. If they work more and more, grace doth more and more increase, and they are more and more justified.” Disc. on Justification, p. 19. — But these notions Mr. H. mentions among those in which the Romanists *differ* from us, and after the mention of which he adds; “This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way of justification.”—Ibid.

(q) Nor. Lect. p. 336.

tism, are washed by Christ's sacrifice from their sins," or obtain this blessing of justification, "when they turn again to God unfeignedly".——What she really *does* mean by it shall appear presently. It shall only first be further observed,

That some of these Divines confine justification wholly to the *pardon of sin*; and that this they often so explain as to mean very little except our Reformation^s. According to Mr. Ludlam, the justification of a sinner in the court of heaven is *utterly impossible*. The term, it is well known, is forensic, and opposed to condemnation, and signifies to be absolved and acquitted, or pronounced just and innocent, in judgment^g. With this idea in view, Mr. Milner has said, "By the doctrine of Justification is meant, the particular method laid down in scripture of honourably acquitting sinful men before their God, through the atonement and righteousness of Jesus Christ^h." This "definition of justification," Mr. Ludlam says, "is unintelligible," and "utterly inconsistent!" "For, sinful men, so far from being *honourably acquitted*, cannot be acquitted at all." They "may," he says, "be *pardoned* for the sake of another," but not "acquitted." "It is upon account of his *own innocence* ONLY, and upon *no other* account whatsoever," neither "upon account of, for the sake of, or through the doings or sufferings of another," "that a man can be honourably acquitted." "That acquittance *alone is honourable*, where there is *no suspicion of guilt*ⁱ." Now that in the judgment of the scriptures and our Church, "all men," considered in themselves, are sinful, and "*guilty* before God," and "condemned by the law^k," it is impossible to

(r) Hom. on Salva. p. 12.

(s) See Bishop Watson, Tracts, Vol. vi. 322, 350, 389, from Bishop Fowler; and Dr. Balguy's Serm. iv. p. 58, and Charges, passim.

and Cruden's Concordance.

(g) See Leigh's Critica Sacra;

(h) Pamphlet on the Life of

W. Howard, p. 43.

(i) First Essay, p. 10. n.

(k) See

Rom. iii. 19; Hom. on Salva. p. 16.

deny. If Mr. L. therefore is right, their *acquittal* or justification is impossible. All that God Almighty himself their Maker and Preserver, and Jesus Christ their Redeemer, Advocate, and Judge, *can* do for creatures so circumstanced is to *pardon* them.

Our Church however most unequivocally teaches, that “for the merit of our Lord and Saviour Jesus Christ, by faith,” we are not only pardoned, but “*accounted righteous* before God^l :” that besides “the remission of our sins,” we are made “of unjust, just before God^m : that “Christ is now the *righteousness* of all them that truly believe in him ;” that “he for them paid their ransom by his death ;” that “he for them *fulfilled the law* in his life ; so that now *in him* and *by him*, every true Christian man may be called a fulfiller of the lawⁿ.” “And this justification or righteousness,” she says, “which we so receive of God’s mercy and Christ’s merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification ;” that “by this sacrifice we are washed from our sins, brought to God’s favour ; and made his children, and inheritors of his kingdom of heaven.” “This,” she adds, “is that justification or righteousness which St. Paul speaketh of when he saith, ‘no man is justified by the works of the law, but freely by faith in Jesus Christ^o.’——So in other places, Christ, she saith, “hath purchased for us the undoubted pardon and forgiveness of our sins, and made at one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for the true inheritors, with Christ his natural son, of the kingdom of heaven^p.” Surely all this means something more than our *bare pardon as criminals*. It is treating us as if we had

(l) Art. 11.
p. 14.
Passion, p. 261.

(m) Hom. on Salva. p. 17.
(o) Ibid. p. 12.

(n) Ibid.
(p) Hom. on the

never offended, and exalting us to the highest privileges and honours.

The same sentiments are fully expressed by all the principal founders of our Church, in their other writings.—Thus, in the Confession signed by Ferrar, Coverdale, Hooper, Taylor, Bradford, Rogers, &c. in Queen Mary's time, our justification is represented as implying "the forgiveness of our sins, and *Christ's righteousness imputed to us* ^q."—Nowell's Catechism teaches, that "God both forgives our sins, and *so gives us the righteousness of Christ*, by faith, that *on account of this* we are accepted as if it were *our own* ^r."—Archbishop Cranmer repeatedly describes justification in nearly the very words of our article, the being "reputed righteous ^s."—Bishop Latimer is very explicit. "When," he says, "we believe in him (our Saviour) it is like as if we had no sins. For he changeth with us: He *taketh* our sins and wickedness from us, and *giveth us* his holiness, righteousness, justice, fulfilling of the law; and so consequently everlasting life. So that we be like as if we had done no sin at all. For *his righteousness standeth us in so good stead as though we of ourselves had fulfilled the law to the uttermost* ^t." "The righteousness of Christ is accounted to be our righteousness ^v."—"I believe," proceeds the great Lord Bacon, "That the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those who are regenerate by the Holy Ghost; who breatheth where he will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God and member of Christ: so that Christ having man's flesh, and man having Christ's spirit, there is an open passage and *mutual imputation*, whereby *sin and wrath*

(q) Fox's Acts, p. 1641.
above, p. 179.

(r) p. 110.

(s) See

(t) Sermons, Vol. ii. p. 321.

(v) Ibid. p. 871.

was conveyed to Christ from man; and *merit and life* is conveyed to man from Christ^m."

We will only add the sentiments of the judicious Hooker on the subject. Speaking of the man "who is found in Christ through faith," "Him," he says, "God upholdeth with a gracious eye, putteth away his sin by not imputing it; taketh quite away the punishment due thereunto by pardoning it; and accepteth him in Jesus Christ, as *perfectly righteous, as if he had fulfilled all that was commanded him in the law*.——Shall I say *more perfectly righteous, than if himself had fulfilled the whole law*? I must take heed what I say; but the Apostle saith, 'God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him:' Such are we in the sight of God the Father, as is the very Son of God himself^w."

So very different are the sentiments of our Church and her most celebrated primitive Writers from those of Mr. Ludlam! He thinks "sinful men" can only be pardoned, and cannot even be acquitted, on account of the Saviour: They think, that on believing in this Saviour, such men are thus accounted righteous, accepted into favour and confidence, and entitled to those exalted rewards.

So very different are the views of the great Philosopher Bacon and the judicious Hooker, from those of the poetical Mr. Polwhele and his Colleagues! What the former thus fully state and zealously inculcate, the latter represent as most *absurd, dangerous, impious*, and blasphemous! Thus, to exhibit Mr. P's. own words, "You inform your parishioner," he says to Dr. Hawker, "that 'as the sins of his people are transferred to the person of Jesus, so his righteousness is imputed to them also;' and that, in consequence of this imputation, 'they are considered as righte-

(m) Works, Vol. iv. p. 456.
annexed to Ecc. Pol. folio, p. 20,

(w) Disc. on Justification,

ous before God.' Surely this is one of the *most absurd and dangerous* doctrines that ever was devised by man. If the righteousness of Christ be imputed to the faithful, so as to become (as you teach us) their righteousness, it follows, that the faithful are *equally righteous*; and indeed, that the faithful are, in the eye of God, as *righteous as Christ himself!!!* How impious; how blasphemous^x!"

But to return to Mr. Ludlam: The fact is, that considered in its original import, and restricted precisely to the practice of human tribunals, as Mr. L. seems to restrict it, justification is not only perfectly *distinct* from pardon, but is absolutely *incompatible* with it. A man cannot *there* be both pardoned and justified at once. To be pardoned he must be supposed guilty; to be justified he must be supposed innocent. But in respect to our case before God, pardon and justification are always connected^y: We are pardoned, as sinners, for the sake of Christ, "who paid our ransom;" we are justified, as interested by faith in his righteousness, who, in this respect, "fulfilled the law for us." So at least the above extracts plainly teach.

But how can the epithet "honourably" be applied to this mode of acquittal? Now clearly it is neither "inconsistent" nor "unintelligible," if it can properly be applied either to the judge who acquits, or to the persons acquitted. Mr. Milner, I doubt not, had chiefly the honour of the former in view. Mr. Ludlam does not seem to have considered that at all. It is however the distinguishing glory of the method of salvation in question, that it provides equally for the honour of both^z. Those who view the transaction in the light in which the above quotations place it, will find no difficulty in thinking honourably of the be-

(x) Letter, p. 40, 41; See also Fellowes' Anti-Calvinist, p. 12, where a similar outrage upon this doctrine is committed; &c. &c.

(y) See Rom. iv. 1, &c.

(z) See Luke ii. 10—14;

1 Cor. i.; 2 Cor. iv.

liever's case. And in respect to the honour of God, the direct object of this scheme of justification is to declare and demonstrate it. "God," the Apostle says expressly, "hath set forth Jesus Christ to be a propitiation through faith in his blood, to *declare his righteousness*, that he might be *just* and the justifier of him which believeth in Jesus^a."

In this light it is unquestionably considered by our church. To omit all other evidence, the greatest part of the first homily on salvation is occupied in showing it. "Our heavenly Father," she here says, "prepared for us Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his *justice fully satisfied*." One of three things which she says go together in our justification is, "upon Christ's part *justice*, that is, the *satisfaction* of God's justice." "The great wisdom of God in this mystery of our redemption, . . . with his endless mercy joined his most upright and equal justice." "He provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesus Christ, who besides this ransom, fulfilled the law for us perfectly. And so the *justice* of God and his mercy did embrace together, and fulfilled the mystery of our redemption. And of this justice and mercy of God knit together," she adds, "speaketh St. Paul in the third Chapter to the Romans^b;" which she proceeds to quote, and to interpret precisely as we have done.

If, then, in this method of acquitting sinful men before God, there is neither any impeachment of the honour of the judge, nor any remaining suspicion attached to their own characters, they are doubtless *honourably acquitted*.—And thus we see, how perfectly the sentiments of that eminent Christian and respectable Divine whom Mr. Ludlam contemptuously styles "Joseph Milner," are in unison with those of the church; and how perfectly Mr. L's differ from

(a) Rom. iii. 20—26.

(b) p. 12.—14.

her.—Instead therefore of expressing this unmerited contempt, might not Mr. L. more properly have been inquiring, with what conscience he subscribes, “*ex animo*,” to doctrines which he believes *unintelligible and impossible*?

3. But what is the *Faith* of which we hear so much, in this matter of our justification? And in what sense are we *justified by faith*? And who adheres to the established doctrine on these points?

What we mean by this faith is well expressed in the definition given of it in the homily on salvation. “The right and true Christian faith,” it is here affirmed, after a recital of the chief history respecting our Saviour, “is, not only to believe that holy scripture, and all the foresaid articles of our faith are true, but *also to have a sure trust and confidence in God’s merciful promises* to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments^c.” It is a *cordial belief of God’s testimony*, and a *reliance on his promises*. But the grand scope of these, revelation throughout, are, the “record which God hath given of his Son,” and the promise of “the gift of eternal life in him^d.” Justifying faith, therefore, especially implies, a receiving with interest and approbation, “the witness of God which he hath testified of his Son,” and a sure trust and confidence in God” for salvation through Christ Jesus.

This faith, we maintain, is as *distinct* from love, good works, and obedience in general, as a tree is from its fruit; but, that it is *inseparably connected* with these graces, and *always productive* of them.—And, the way in which it justifies, is, not as possessing any *merit*, but “as the only ordained *mean* and *instrument* by which we thus receive, apprehend,” and “apply to ourselves the fruits and merits of Christ’s death^e;” or, as Bishop Horsley expresses it,

(c) Page 18.
Passion, p. 272.

(d) 1 John, v. 9—11.

(e) Hom. on

“ because it is the *first principle* of that communion between the believer’s soul and the divine Spirit, on which the whole of our spiritual life depends ^f. ”

Very different are the notions of our opponents respecting faith. Mr. Clapham does not seem to consider the belief of *any* particular creed essential to the forming of a good man, and obtaining the approbation of our Judge. He talks of a season “ when every good man, of *whatever persuasion*, shall have praise of God ^g. ” Mr. Polwhele is “ well assured, ” that “ *be our persuasions what they may, . . .* if we do our duty to the best of our knowledge and abilities, we shall be finally accepted at the throne of mercy ^h. ” Dr. Hey says, the “ faith only, ” by which we are said to be justified, “ in our article, means, an *honest principle* ⁱ. ” “ Man, ” he says in another place, “ is justified on being admitted into the Christian society, and . . . he must have that *fidelity* which every plain man has on entering into every society ; ” “ the disposition of an honest man entering into any contract, or business ^k. ” Mr. Ludlam expresses much scorn at the respectable author of the “ Scripture characters, ” for talking of “ a spiritual union with Christ ^l, ” as formed by faith ; and “ of communion between Jesus and our own souls ^m. ” These phrases he deems perfectly unintelligible, and the doctrine implied in them perfectly unscriptural. “ Surely, ” he says, “ the scriptures say nothing of any union, either spiritual or sensible, with Christ ⁿ. ” “ I do not find any mention of this communion

(f) Charge, 1792, p. 28.

(g) Sermon at Boro. p. 9.

(h) Letter, p. 88.

(i) Vol. iii. p. 278.

(k) Ibid. p. 270.

(l) Four Essays, p. 49

(m) Ibid. p. 46

(n) Archbishop Tillotson would teach Mr. L. that the 15th Chap. of St. John says something of this kind. “ Our Saviour, ” his Grace observes, “ compares his mystical body, that is his Church, to a vine,

with Jesus in scripture." And "what," he asks with an air of great confidence, "are we to understand by the communion of one intelligent being with another intelligent being?"

It is common to represent Christian faith as strictly implying no more than an *assent to the truth of Christianity*; or as Mr. Benson expresses it, "an allowance that Jesus is the Messiah^o;" or, according to Mr. Daubeny, such a faith as St. James mentions. "St. James has always appeared to me," Mr. D. says, "to speak, not of a man who merely *says* that he has faith, and has it not; but of one who *actually possesses faith*, but a faith unavailable to salvation, in consequence of its being unaccompanied by its correspondent effects." This then is supposed to be the *faith* that is required, and all that is supposed wanting is *works*. When

which his Father, whom he compares to a husbandman, hath planted. To represent to us the *Union* that is betwixt Christ and all true Christians, and the influence of grace and spiritual life, which all that are united to him do derive and receive from him, he sets it forth to us by the resemblance of a vine and branches. As there is a natural vital union between the vine and the branches, so there is a *spiritual union* between Christ and true Christians; and this union is the cause of our fruitfulness in the works of obedience and a good life. There are some indeed that seem to be grafted into Christ by an outward profession of Christianity, who yet derive no influence from him, so as to bring forth fruit, because they are not vitally united to him."—Sermons, Vol. iii. p. 307; and quoted by Jonathan Edwards.

(n) Four Essays, p. 46—52.

The judicious Hooker will inform him, that "Communion with Christ consists in the participation of Christ's Spirit, which Cyprian in that respect well termeth Germanissimam Societatem, the highest and truest Society that can be between man and him, who is both God and Man in one." Eccles. Pol. B. v. § 56. And hither we refer Mr. L. for a full illustration and vindication of our doctrine.

(o) Sermon ii. p. 30; see also Fellowes' Anti-Calv. p. 18; and Haggitt's Sermon, p. 13. (p) Guide, p. 301.

therefore we are said to be justified by *faith*, and by *faith only*, these divines say, that in this case, faith signifies “obedience to the whole religion of Christ, including both belief and practice^q :” or, as they at other times express it, “the complex of all Christianity^r :” or, in Mr. Daubeny’s language, “faith in the *concrete* ;” “faith as *comprehensive* of all Christian duties^t.” And this faith *justifies*, they say, not as it unites us to Christ, or is the instrument through which we apply his merits to ourselves, or as it complies with “the precept of relying on Christ’s merit for justification^v ;” but as it thus “*implies true holiness in the nature of it*^w,” as it *includes* “the other evangelical graces” as constituent parts of it; or, “as like love and repentance it is a fundamental cause of obedience.” “It saves us no otherwise,” Dr. Burn in his Sermons for the Clergy fully teaches, “than by being a spring and principle of our obedience^x.” The word “instrument,” they say is very “improper and obscure,” “and a nicety which Cranmer was not concerned in^y.”

These opinions are all obviously very discordant from the notions of faith stated above, and recognized as ours^z. And, as in this statement, we adopted as our basis the very language of the Church, it is already pretty obvious where the deviation from her on this point exists. But let us ascertain the matter a little more fully.

It is then certainly as clear as language can make it, in the above definition^a, that she means more by justifying faith than what so generally passes for faith, a mere *assent*

(q) See Bishop Pretyman’s Elements, Vol. ii. p. 264.

(r) Bishop Burnet on Art. 11. p. 123, 124, (s) Appendix, p. 162.

(t) Guide, p. 291. (v) See Bishop Watson’s Tracts, Vol. vi.

p. 391, 392, (w) Ibid. (x) Vol. i. p. 11—13.

(y) Bishop Burnet’s Hist. of Reforma. Vol. i. p. 288 (z) p. 188.

(a) p. 188.

to the truth of the Christian religion. "It is," she says expressly, "not only to believe that holy scripture," and all the common articles of our faith, "are true, but *also to have a sure trust and confidence* in God's merciful promises, to be saved by Christ." It is also most clear from hence, that *this trust and confidence* is what she deems further *essential* to it. It is equally clear, that she considers this faith *perfectly distinct* from love and obedience, and yet always productive of them, because she teaches, that they *proceed from and follow it*: "whereof," she adds, "doth follow a loving heart to obey his commandments."

These sentiments our church repeats so frequently, and expresses under so many forms, that to mistake her meaning seems next to impossible. Thus in the Homily immediately on the subject, she says again, "The faith which saveth sinners is *not only* the common belief of the articles of our faith, but it is *also a true trust and confidence* of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand . . . for his Son's sake^b." The very same idea is expressed, in nearly the same words, in the succeeding page of this discourse; and again very explicitly in the homily on the passion^c; and in short wherever this faith is the subject of discussion. She says moreover again and again, that, this pretended assent to the truth of Christianity, or "the faith that consisteth only in believing in the word of God, that it is true," when destitute of *trust in God and unfruitful*, is *not* the "right, pure, and lively faith; but a dead, devilish, counterfeit, and feigned faith, as St. Paul and St. James call it^d." Nay, "this is not," she says, "properly *called* faith;" and, that the man who only possesses this can no more be said to believe *in God*, than he who has read and believes the history of Cæsar, can properly be said to believe *in Cæsar*; and,

(b) Page 20. (c) Page 272, 273. (d) Hom. on Salva. p. 13.

that forasmuch as it is thus “dead,” producing neither comfort nor holiness, “it is NOT NOW FAITH, as a *dead man is not a man*^e.” She does not, it is to be observed, like the Divines just noticed, allow that such a man has the Christian faith, and is only defective in obedience. She charges the defect upon his *faith*; and maintains most unequivocally, that professors of Christianity who continue in evil living have “not true faith^f.” And yet clearly, she does not consider good works as *component parts* of this faith; because, in itself, the act of trusting in God is distinct from such works; and because as was hinted above, she every where distinguishes them as the fruits^g, effects^h, concomitantsⁱ, and evidences^k, of true faith. Her constant doctrine also is, that this faith “is given us of God^l,” that it “is not ours but by God’s working in us^m.”

In perfect harmony with these sentiments is every other part of the legitimate evidence of our Church. The venerable Cranmer speaks, precisely like the homily, of a “dead faith” which is worthless, and of a “faith which operates,” and enables the believer to say with Job, “I know that my Redeemer liveth, &c.” And this latter he teaches “cannot but produce love and obedience.” The “evil,” he adds, “have not the right Christian faithⁿ.”—The celebrated Nowell closely imitates him. “There is,” this Divine says, “a general faith which consists in assenting to the truth of God’s word; this is called a *dead* faith, and is possessed by wicked men, and even devils. But the living and true Christian faith is, a *certain persuasion of the paternal favour of God towards us through Christ*, and a sure expect-

(e) Hom. on faith, p. 19, 20.

(f) Hom. on Salva. p. 13.

(g) Ibid. p. 19.

(h) Hom. on faith, p. 20, 21.

(i) Ibid.

(k) Ibid. p. 21, 25.

(l) Hom. on Salva. p. 17.

(m) Ibid. p. 13.

(n) Discourses on Reviewing the Christian man, Strype’s Life, &c. Appendix, 57—61.

tation of the blessings promised in the gospel, which *always* has joined with it a disposition to obedience. . . . And this faith the wicked cannot have^o.”——The Bishops and Martyrs in prison, speaking of justifying faith, say, “Which faith is not an opinion, but a *certain persuasion wrought by the Holy Ghost* in the mind and heart of man; where through as the mind is illumined, so the heart is supplied to submit itself to God unfeignedly; and so sheweth forth an inherent righteousness, which is to be discerned (distinguished) in the article of justification, from the righteousness which God endueth us withal, justifying us, although *inseparably* they go together^p.”——And, if we may adduce a foreign testimony, the cautious Augsberg confession uses this language: “Admonentur etiam homines, quòd hîc nomen fidei non significet tantùm historiæ notitiam, qualis est in impiis et diabolo, sed significet fidem, quæ credit non tantùm historiam, sed etiam effectum historiæ, videlicet, hunc articulum, Remissionem peccatorum, quòd videlicet per Christum habeamus gratiam, iustitiam et remissionem peccatorum.—Jam qui scit, se per Christum habere propitium Patrem, is verè novit Deum, scit, se ei curæ esse, invocat eum. Denique non est sine Deo sicut Gentes. Nam diaboli et impii non possunt hunc articulum credere, Remissionem peccatorum. Ideo Deum tanquam hostem oderunt, non invocant eum, nihil boni ab eo expectant. Augustinus etiam de fidei nomine hoc modo admonet lectorem, et docet, in Scripturis nomen fidei accipi, non pro notitia, qualis est in impiis, sed pro fiducia, quæ consolatur et erigit perterrefactas mentes^q.”

The branch of the subject which respects the *effects* of faith, will meet us again under our head, good works^r. Our present object is only to ascertain what *faith* is, independent

(o) Page 47—49. (p) Fox's Acts, &c. p. 1641. (q) Art. 20.
(s) Ch. 7. § 2.

of its effects. And is it not equally clear, from all this, both what the sentiments of our Church on this point are, and who may justly claim a coincidence with her? Is it possible to reconcile any one of the opinions of our opponents above stated, with this notion of faith?

A few passages shall however be added, respecting the manner in which faith is directly concerned in our justification. And, in the language of our Church, it is “the mean whereby we must apply the fruits and merits of Christ’s death unto us, so that it may work the salvation of our souls^t ;” it is “the only mean and instrument of salvation required on our parts^v ;” “it remitteth or appointeth us unto Christ, for to have only by him remission of our sins or justification.” “It saith unto us,” as the Homily on salvation expresses it, “it is not *I* that take away your sins, but it is Christ only, and to him only *I* send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ^w .”——And “because,” it is added, “*faith doth directly send us to Christ* for remission of our sins, and that by faith given us of God, we embrace the promise of God’s mercy, and of the remission of our sins, which thing none other of our virtues or works properly doth, therefore the scripture useth to say, that faith without works doth justify^x .”

It is, says Nowell, “the hand by which we lay hold of the mercy of God offered to us through Christ in the gospel. . . It is the instrument of justification, which embraces Christ, who is our righteousness, and unites us so closely with him, that we are made partakers of all his benefits^y .” “It is,” adds Bishop Jewel in his Apology, “our faith that applieth the death and cross of Christ, to our benefit^z .” “Christ,” continues the judicious Hooker, “hath

(t) Hom. on Passion, p. 273.
on Salva. p. 16.

(x) Ibid. p. 17.

(v) Ibid. p. 272.

(y) Page 111.

(w) Hom.

(z) Page 73.

merited righteousness for as many as are found *in him*. In him God findeth us if we be faithful; for *by faith* we are *incorporated into Christ*^z.” “Faith is the only *hand* which *putteth on Christ* unto justification; and Christ the only garment which being so put on, covereth the shame of our defiled natures^a.”

Now all this is exactly and undeniably the language which we use on the subject; but is utterly incompatible with their notions who censure us. How will Mr. Ludlam reconcile many parts of it with his denial of an *union* subsisting between Christ and believers? What else but the ordinary ideas annexed to this phrase, by such Divines as Mr. Robinson, is implied in the expressions being “in Christ,” “putting on Christ,” being “incorporated into Christ;” and in the very phrase itself, being “so united to him” as to become partakers of all his benefits? How will he reconcile his disgust at this doctrine with the declarations of our Church, that “if with a true penitent heart and lively faith we receive the holy sacrament, then we spiritually eat the flesh of Christ, and drink his blood; then *we dwell in Christ*, and Christ *in us*; we are *one* with Christ, and Christ with us^b.” That all true Christians are “plants of the fruitful olive, living branches of the true vine, members indeed of Christ’s mystical body:” That “the unbelievers and faithless cannot feed upon Christ’s precious body, whereas the *faithful* have their *life*, their *abiding in him*, their UNION, and as it were their *incorporation* with him^c?” How is the rejection of this doctrine compatible with her adoption of St. John the 15th, and Ephesians the 4th and 5th into her service, where this spiritual union is so largely discussed, and where it is declared that “we are members of his body, of his flesh, and of his bones?” How does it comport with her speaking of “the spiritual marriage and UNITY betwixt Christ

(z) Discourse on Justification, p. 20.

(a) Ibid. p. 32.

(b) Exhortation at Commu.

(c) Hom on Sac. p. 285.

and his Church^d ;” which she affirms, “ is signified and represented” by the most intimate of unions with which we are acquainted, *that* formed by matrimony ? All this must mean something more than the bare *profession* of Christ’s religion, because she declares expressly that many who make such a profession are *incapable of this union*, and in a state of imminent guilt and danger^e.

Yet, to the same effect, all the eminent primitive writers of our church every where speak on this point. —Mr. Hooker, in his celebrated Ecclesiastical Polity, has a Section intitled, “ The *Union or mutual Participation*, which is between Christ and the Church of Christ, in this present world.” —And this “ Participation,” he says, “ is that mutual inward hold which Christ hath of us, and we of him, in such sort, that each possesseth other by way of special interest, property, and inherent copulation.” —And, after a full illustration of the precise doctrine maintained by our writers, “ Thus,” he concludes, “ we see what communion Christ hath with his Church, how his Church and every member thereof is in him by original derivation, and he personally in them by way of mystical association wrought through the gift of the Holy Ghost, which they that are his receive from him, and together with the same, what benefit soever the vital force of his body and blood may yield^z.” Perfectly consonant is the language of Lord Bacon. “ The three heavenly unities exceed all natural unities : that is to say, the unity of the three persons in Godhead ; the unity of God and Man in Christ ; and the *unity of Christ and the Church* ; the Holy Ghost being the worker of both these latter unities : for by the Holy Ghost was Christ incarnate and quickened in flesh, and by the Holy Ghost is man regenerate and quickened in spirit^y.”

(d) Marriage Service.

(e) See Note b, and c, above ; &c.

(z) B. 5. § 56.

(y) Works, Vol. iv. p. 456.

Surely it will require all the clearness of head which Mr. Ludlam affects, to clear our Church of the doctrine he censures, and to clear his own conscience in the matter of subscription on the point. Nor will the task of reconciliation with this umpire be easy to any of those whose opinions have been specified. Is it possible to reconcile her notions of the nature and province of justifying faith with their ideas on the subject, who are confident we may be good Christians and sure of heaven *whatever be our persuasions*; or, who represent this faith as consisting *only in an honest principle*, or in a *barren assent* to Christianity, or as implying *both belief and practice*, and as *justifying only* as it thus *comprehends obedience in its nature*?

4. But our principal inquiry on this head yet remains; namely, Through what *means*, or on what *account*, we obtain justification before God?—Having shown what our Church means by Justification, and what by Faith, and in what sense she considers Faith concerned in the transaction, and, as we conceive, proved our own perfect coincidence with her in these particulars, we are prepared for this further investigation. Much indeed has already been advanced on the subject, in the illustration of these other points, but its high importance may warrant a more distinct discussion.

Our opinion then has been stated in the words of the article, “that we are justified BY FAITH ONLY, and ONLY FOR THE MERIT of our Lord and Saviour Jesus Christ.” And if we cannot prove, beyond all reasonable room for controversy, that these are the unequivocal sentiments of our Church and Reformers, we must renounce our claim to churchmanship for ever.

We will begin with observing upon this plain language of the article, and the obvious construction of the whole article taken together. This, we see, is, that “we are accounted righteous,” or justified, “before God, *only for*,” in the Latin “*propter*,” on account of, “the merit of our

Lord and Saviour Jesus Christ; and *not for*," propter, on account of, "our own works or deservings."——Language cannot well be clearer. The things opposed are, the merit of Christ, and our own works; and we are justified, it is affirmed, *only* on account of the former, and not, consequently *at all*, on account of our works.——But, it might be observed, we may be justified *BY* our works, although *not for* them; they may be the stipulated *condition* of justification although they do not *merit* it. No, replies the article, it is "*BY faith*." That is, adds some Dr. Croft, or Mr. Daubeney, "*by faith and works together*." No, says the article, "we are justified *by faith ONLY*. It is not, we must carefully observe, *for* our faith, any more than *for* our works. The Latin is not *propter* fidem, but "*per* fidem, and *solá* fide." This construction indeed would render the doctrine of the article nonsense, and flatly contradictory. Unless therefore the phrases "*by faith*," and "*by faith only*," are thus understood, in contradistinction to *by works*, there is *no sense* in them, nor any reason why faith should have been mentioned. And the plain doctrine here taught is, that *Christ only* is the *meritorious* cause of our justification, and that *faith only* is the *mean by which we apprehend, and apply, and become interested in, his merits*, for this justification.

And this doctrine "that we are justified by faith only," it is added, "is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification^f." This, Dr. Hey allows, "expresses these things fully and clearly^g." Here Bishop Horsley testifies, "these doctrines are delivered with admirable perspicuity and precision^h." It is worthy of recollection also, that this homily, in particular, is known to have been written by Cranmerⁱ. To the homilies upon these subjects, we therefore with pleasure next appeal.

(f) Art. 11.

(g) Vol. iii. p. 270.

(h) Charge,

p. 28.

(i) Strype's Life, p. 149.

“The very true meaning” then, we here read, “of this proposition, or saying, we be justified by faith in Christ only, is this: We put our faith in Christ that we be justified by him only, that we be justified by God’s free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same: Christ himself only being the cause meritorious thereof^k.” And again, “This saying that we be justified by faith only, freely and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God’s hands, and . . . wholly to ascribe the merit and deserving of our justification unto Christ only^l.”—These passages, with others that shall presently be added, clearly establish the doctrine of the article, that we are not justified *for* our own works; or, that works are in no respect the *meritorious* cause of our justification.

And, with equal clearness the point is here also confirmed, that we are not justified *for*, or in any respect on account of the MERIT of, our *faith*. “The true understanding of this doctrine, that we be justified by faith in Christ only,” it is affirmed, “is not that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and *deserve* our justification unto us, for that were to count ourselves to be justified by some act or virtue that is within ourselves, but the true understanding and meaning thereof is, that although we hear God’s word and believe it, although we have faith, hope, charity, repentance, &c. within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues of *faith*, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect, to deserve remission of our sins, and our justification, and therefore we

(k) Hom. on Salvation, p. 16.

(l) Ibid. p. 15.

must trust only in God's mercy, and the sacrifice of our High Priest Jesus Christ. . . . As great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. . . . Our faith, as it were, faith unto us, it is not *I* that take away your sins, but it is Christ only, and to him only I send you for that purpose, *forfaking therein all your good virtues, words, thoughts, and works*, and only putting your trust in Christ^m." And again, after a most full declaration and discussion of our doctrine, that "only faith justifieth us," and that "faith without works justifieth;" it is added, "and because all this is brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us; therefore in that respect of *merit and deserving*, we forsake, as it were, all together again, *faith, works, and all other virtues*. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, *faith, charity, hope, dread, thoughts, words, and works*, and therefore not apt to *merit and deserve any part* of our justificationⁿ."

In respect to *merit*, therefore, faith and works are manifestly here placed on the same footing. It is undeniably excluded from both. And the pretence which is so prevalent, that the expressions of our church "by faith only," "by faith without works, &c.," mean only to exclude the *merit* of works in our justification, is, as was affirmed above, absurd and nonsensical. In this respect, it is obvious, we are equally justified *without faith*.—Faith and works therefore being thus equally excluded as meritorious causes of justification, what can these phrases "by faith only," "by faith without works," &c. and the earnestness with which our church insists upon them, mean, but that faith only,

(m) Ibid. p. 16.

(n) Ibid. p. 17.

or faith without works, is the *conditional* or *instrumental* cause of this blessing?

The way in which the homilies consider *faith* immediately and peculiarly concerned in the transaction has been shown above°. This is, as it sends us directly to Christ; as by it we embrace, receive, apply, &c. the merits of Christ to ourselves.—And that, in the judgment of these umpires, we are justified in the sight of God *by faith only*, thus understood, and not *by works* nor *by faith and works together*, the following citations in addition to those already produced, prove most demonstrably.

Having quoted Romans iii. 23—25; x. 4; and viii. 2, 3; the homily proceeds thus: “In these foresaid places, the Apostle toucheth especially three things, which must go together in our justification: Upon God’s part, his great mercy and grace; upon Christ’s part, the satisfaction of God’s justice; and upon our part, *true and lively faith* in the merits of Jesus Christ, which yet is not ours, but by God’s working in us^p.” And then, having observed that this mode of justification illustrates the justice as well as the grace of God, and “shutteth out the justice of man,” it is added; “Therefore St. Paul declareth here *nothing upon the behalf of man* concerning his justification but *only a true and lively faith*, which nevertheless is the gift of God, and not man’s only work without God: And yet that faith doth not shut out repentance, hope, love, &c. to be joined with faith in every man that is justified, but IT SHUTTETH THEM OUT FROM THE OFFICE OF JUSTIFYING: So that although they be all present together in him that is justified, yet they JUSTIFY NOT ALL TOGETHER^q.”

Can language be more express upon any subject? The meaning however, we here see, and shall fully show hereafter^z, is not, that works, the very best we can perform, are

(o) Page 195.

(p) Hom. on Salvation, p. 13.

(q) Ibid.

(z) See Chap. 7.

at any time to be omitted, or disregarded; “for we are most bounden,” it is declared, “to serve God all the days of our life:” Much less is it intended, that being justified, “we should afterwards be idle;” or that any should consider themselves justified who are destitute of repentance, love, and obedience: But, the avowed meaning is, to exclude these and every kind of works, “so that we may not do them to *this intent, to be made just* by doing of them;” to show, that however good, and absolutely necessary on other accounts, these works may be, yet that because of their imperfection, and because God has so ordained, they have no part in this matter of our justification. This point the Homily certainly presses with great earnestness.

Having in the beginning of its second part recapitulated the substance of what had gone before, and which has here been adduced, and having cited several of the scriptures by which the doctrine is usually supported, it proceeds, “And to be short, the sum of all Paul’s disputation is this, that if justice (righteousness or justification) come of works, then it cometh not of grace: And if it come of grace, then it cometh not of works. And to this end tend all the Prophets as St. Peter saith in the tenth of the Acts. Of Christ all the Prophets, saith St. Peter, do witness, that through his name, all they that believe in him, shall receive the remission of sins. And after this wise to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins. Of whom I will especially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words . . . ‘Faith only justifieth.’ St. Basil . . . writeth thus, ‘This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul, saith he, doth glory in the contempt of his own righte-

ousness, and that he looketh for the righteousness of God by faith.' And St. Ambrose saith these words, 'This is the ordinance of God that they which *believe in Christ*, should be *saved without works, by faith only, freely receiving* remission of their sins.'

"Consider diligently," says the Homily, "these words, *without works, by faith only, freely* we receive remission of our sins. What can be spoken more plainly, than to say, that freely without works, by faith only, we obtain remission of our sins? These and other like sentences, that we be justified by faith only, freely, and without works, we do read oft-times in the best and most ancient writers. As beside those before rehearsed, in Origen, Chrysostom, Cyprian, Augustine, &c."——And in the very same page, having extolled this doctrine, as thus approved "by all old and ancient authors of Christ's church;" as taught in the holy scripture; as the strong rock and foundation of the Christian religion; the homily adds, that "whosoever denieth it, is not to be accounted for a Christian man, nor for a setter forth of Christ's glory, but for an *adversary to Christ and his gospel*."

Such is the "admirable perspicuity and precision" with which the doctrine of justification by faith alone is taught in our Homilies. How then can any persons of integrity and information, after duly attending to these discourses, deny that this is the certain doctrine of our church, or attempt to explain her language so as to evade it?

The proof of the point is, however, by no means finished here. That good works cannot, in her judgment, be either the *meritorious cause*, or the *stipulated condition* of justification, has often been justly argued from the language and tenour of the two succeeding articles^t. Here it is maintained, that whatever works are done *before* justification, are not only devoid of every kind of merit, but that they "are not pleasant

(s) Ibid. p. 14, 15.

(t) 12, and 13.

to God, and have the *nature of sin*;" and that "good works are the *fruits of faith*, and *follow after* justification."——To the same effect, "No man," saith the Homily on Fasting, from St. Austin, "doeth good works to receive grace by his good works, but because he hath *first* received grace, therefore *consequently* he doth good works. Good works *go not before* in him which shall afterwards be justified; but good works do *follow after*, when a man is first justified v." "However glorious," adds Archbishop Cranmer, "in the sight of men, works done before justification may be, they are not allowed and accepted before God. Works only which follow justification please God, because only after men are justified they begin to work as God's law requireth w." But, if good works are thus the *fruits of faith*, and only *follow after* justification; then they certainly cannot *go before* this blessing. Fruit certainly cannot exist prior to the tree which bears it, nor the effect antecedently to its cause. And if these works cannot precede justification, but are themselves the fruits and consequences of it, then they cannot be either the *cause* or *condition* of justification. Causes and conditions necessarily precede that of which they are the causes or conditions, and stand in direct opposition to the fruits and consequences of it.

The Bishops and Martyrs in prison thus express themselves on the subject: "We believe and confess concerning justification, that as it cometh only from God's mercy through Christ, so it is perceived and had of none, who be of years of discretion, otherwise than *by faith ONLY* x." "He proveth," saith Bishop Hooper, speaking of St. Paul's reasoning in Romans ix. "man to be saved only by mercy, for the merits of Christ; which is apprehended and received by faith m." "Our whole justification," Nowell's Ca-

(v) Page 174; see also Hom. on Alms-deeds, p. 247. (w) Discourse on Justification.

(x) Fox's Acts, &c. p. 1641.

(m) Preface to Expos. of Decalogue.

techism proceeds, “ must be ascribed to the mercy of God through Christ; which freely and graciously accepteth us in him, without any merit of ours, or any regard to our works^y.” “ We cannot,” it says again, “ by any works or merits of ours prevent God, and first move him to be propitious to us; but the fount and origin of our justification is his love, and election of us, in Christ^z.” This blessing, he also teaches, we obtain “ by faith;” but in no wise for the merit of faith^a.”——“ Faith,” continues Bishop Jewel, from St. Austin, “ had in the sacraments, doth justify, and not the sacraments. And Christ,” he immediately adds from Origen, “ is the priest, the propitiation, and sacrifice; which propitiation cometh to every one by the mean of faith^b.”

The same is the undoubted doctrine of the Augsburgh Confession. It is here taught, “ Quod homines non possint justificari coram Deo propriis viribus, meritis aut operibus, sed gratis justificentur propter Christum per fidem, cum credunt se in gratiam recipi, et peccata remitti propter Christum, qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso^c.” Again: “ Tantum fide apprehenditur remissio peccatorum ac gratia. . . . Remissio peccatorum et justificatio fide apprehenditur, sicut testatur et vox Christi: Cum feceritis hæc omnia, dicite, servi inutiles sumus. Idem docent et veteres Scriptores Ecclesiastici. Ambrosius enim inquit: Hoc constitutum est à Deo, ut, qui credit in Christum, salvus sit, sine opere, sola fide, gratis accipiens remissionem peccatorum^d.”——In the Edition quoted in the Harmony in English, the *merit* of faith is also thus excluded: “ We do not mean when we say, we are justified by faith, that we are *just* for the worthiness of that virtue; but this is our meaning, that we obtain remission of sins and imputation of righteousness by mercy showed us for Christ’s sake: But now this mercy

(y) Page 110. (z) Page 113. (a) Page 111. (b) Apology,
p. 73. (c) Art. 4. (d) Art. 20, and 6.

cannot be received but *by faith*." They are treated as enemies and heterodox, who "teach not that we do *by faith alone* undoubtedly receive remission of sins for Christ's sake." "And for any" it is added, "to despise or dislike this doctrine, as detracting from good works," or under any other pretence, "is more than pharisaical blindness."

Precisely similar also are the sentiments of Mr. Hooker. "The righteousness," says this approved Divine, "wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality: Christ hath merited righteousness for as many as are found in him. In him God findeth us if we be faithful; for *by faith* we are incorporated into Christ^e." In the opinion of the great Luther, "the attention shown to this doctrine is the sure mark of a standing or a falling churchⁱ."

A whole body of further evidence equally express on the point, from the Works of Latimer, Hooper, Taylor, Jewel, &c. shall be omitted, as wholly unnecessary. For, as Bishop Horsley testifies, "That man is JUSTIFIED BY FAITH, WITHOUT THE WORKS OF THE LAW, was the UNIFORM DOCTRINE of the FIRST REFORMERS. It is," his Lordship adds, "a far more ancient doctrine: it was the doctrine of the whole College of Apostles. It is more ancient still: it was the doctrine of the Prophets. It is older than the Prophets: it was the religion of the Patriarchs.... It is the very corner-stone of the whole system of Redemption^h." Or, if the evidence of Bishop Warburton be preferred, this is, that the redemption of mankind by Christ, "together with its consequent doctrine of JUSTIFICATION BY FAITH ALONE, were the great *gospel-principles* on which PROTESTANTISM was foundedⁱ."

So perfectly, so uniformly, so undoubtedly, do the sentiments of our church and her most eminent early writers,

(e) Discourse on Justificat. p. 20. (g) See his Sentiments at large on this subject, in his Comment on the Galatians. (h) Charge, p. 26, 6. (i) On Grace, p. 316.

coincide with those which we maintain on this doctrine. Let the most ingenious of our opponents fairly prove the contrary. Let them adduce any such evidence in proof of *their* agreement with her.

But how can they reconcile all this with the notions *they* hold on the subject?—Their own *Concessions* show pretty clearly that, after all their endeavours, the thing is impossible. Thus, the famous Dr. Bennet, commenting on the article upon the subject, instead of *agreeing* with her, tells us, that “Our Church’s intention and doctrine about justification by faith . . . are *unhappily worded* ;” and that “*the compilers of our articles and homilies do not seem thoroughly to have understood St. Paul*” on this doctrine, . . . “as later writers have evidently shown¹ !”—Dr. Croft classes this doctrine with those of the descent into Hell, and Predestination ; concerning which, either some *new interpretation* obtains, or something is “*now clearly proved* by Dr. Tucker and Dr. Paley ;” and he thinks that if our Superiors interfere at all, in regard to the articles, “they might explain the nature of Justification by faith^m.” As if a large Homily written by Archbishop Cranmer for this express purpose, with such “*admirable perspicuity and precision*,” and all the other public writings of the church were insufficient ; as if any person of common sense could doubt respecting her sentiments. The suggestion can only imply, that Dr. C. disapproves of her present mode of explaining this doctrine.

And, to omit all others, the ingenious Dr. Hey is compelled to make concessions on the point. The Reformers, he plainly teaches, in the heat of their dispute with the Romanists, went too far in depreciating good works, and extolling “the necessity of founding all pretensions to reward, on the merits of Christⁿ :” And our church, he owns, “fell

(l) Directions, &c. p. 32. (m) Strictures on Paley, &c. p. 58, 63.
(n) Vol. iii. p. 261.

in with the reformed^o," on this doctrine. But, "the Reformed," he observes, "have departed so much from the rigour of their doctrine about faith, and the Romanists from theirs about good works, that there seems now very little difference between them^p." "Nothing," he says, "was more natural than running into the opposite extreme," after the Restoration; "for some ascribed even the political confusions, previous to the Restoration, to the great stress laid on the doctrine of Justification by faith." "Nevertheless, . . . men did not fairly get into the opposite extreme until the beginning of the eighteenth Century^q." "Justification by faith," he also says, "is one doctrine by which Antinomians are most distinguished^r." He "knows not whether the expressions of our Homilies on the subject" of good works, "are not somewhat too strong" for him^s; and he talks of making "our article (on Justification) more acceptable by softening some expressions seemingly *tending to Antinomianism*, and by strengthening expressions tending to encourage virtue, and the hopes of its rewards^t."—This surely is not the language of those, who are quite satisfied with the church on this doctrine, and who cordially and strictly adhere to her.—But let us adduce a few specimens of this boasted adherence.

Few words will suffice to show the absurdity of this pretension in those who hold the Socinian notion of two justifications, and that all the justification attainable in this world, is synonymous to baptism, or our admission into the profession of Christianity. This ends at once all dispute about faith and works on the point, in respect to the generality of our communion, who are baptized in their infancy when both are equally impossible. And certainly it is not our justification at the day of judgment, which the church has

(o) Ibid. p. 272.
See also above, p. 31.
(t) Ibid. p. 283.

(p) Ibid. p. 262.
(r) Vol. iii. p. 264.

(q) Ibid. p. 265.
(s) Ibid. p. 375.

immediately in view. She would scarcely be so minute in distinguishing what sort of works and fruits they are, which *follow after* our justification then; and affirm, that whatever is done before that period is not pleasant to God, but has the nature of sin. Besides, this second justification, they teach, is wholly by works; but that of which the church is treating, is only by faith. But, as was observed above, this distinction, and these notions, must be sought for elsewhere than in the legitimate writings of the Church of England.

But neither are these Divines Protestants enough, wholly to exclude OUR OWN MERITS in this matter of our justification before God. The professedly orthodox Dr. Carr teaches, “that we are safe under the shadow of God’s wings, so long as we endeavour to *deserve* his favour and protection.” Mr. Clapham hopes his Congregation “will *recommend* themselves to the favour of God, . . . by a regular attendance upon Divine Ordinances, and an uniform practice of religious precepts.”—Dr. Hey, treating of the way in which the pardon of sin is obtained, says, “Repentance, I doubt not, always *avails something* in the sight of God.” Speaking of “natural virtue,” he observes, “It may be insufficient to serve as the ground of a strict claim upon God; but it may nevertheless be a great *recommendation* to God.”—Mr. Daubeney, although, on some occasions, he verbally disclaims it, is justly chargeable with the same doctrine. Thus, in vindication of his own notions, he produces a passage from the ‘Erudition of a Christian man,’ which says expressly, that Good Works “be MERITORIOUS towards the attaining of everlasting life.” And, if there is any meaning in the use he makes of Revelations iii. 4; and xxii. 14, it must be something of this kind. He talks of “works,” “obedience to the moral law,” as constituting men “relatively *worthy*,” and giving them as he

(v) Ser. 1. p. 10.

(w) Thanksgiving Sermon, 1797. p. 24.

(x) Vol. iii. p. 311.

(y) Ibid. p. 222.

(z) Appendix, p. 329.

explains the latter of these scriptures, “a right of grace on the part of God,” to the tree of life; and of God becoming their “debtor^a.” A right of grace, and God “man’s debtor,” in consequence of his obedience to the moral law! for this is what Mr. D. is enforcing: This surely is strange, if not utterly incomprehensible doctrine! The Apostle however, is very intelligible and expresses on the subject. “To him that worketh,” he allows, “the reward is not reckoned of Grace, but of Debt.” “But if it be of Works,” he adds, “then it is no more Grace. And if by Grace then is it no more of Works^b.”

The Reverend Mr. Nelson, speaking of “Grace,” observes, “As it is not given when not wanted, so it is vouchsafed to those only who DESERVE it; and when, by their vicious conduct, men render themselves *unworthy* of the favour, it is then withdrawn and withheld from them^c.” This is the doctrine of his “Treatise on Inspiration;” recommended in Newspapers^z, like certain other *precious* Articles, as nearly essential to the salvation of all Families. And, on being reminded that this doctrine does not seem exactly to harmonize with that of the church, Mr. N., in what he calls “A Defence” of his Work, answers thus: “In the above passage, I am to be understood, as speaking of Grace, not before, but after it is received; and my meaning is, that, as it is at first given to those whose minds are fit to receive it, *so it is continued to those only* who, in the gracious eye of Heaven *continue to deserve it*; or, in other words, who are deemed *deserving* of it^d!” Some persons will perhaps think that Mr. N.’s Cure is, at least, as bad, as his Disease.—“The gospel of Christ,” Mr. Fellowes adds, “is, from beginning to end, nothing more than a rule of life; teaching us how to live so as to please God and to be *worthy* of immortality^e.”—Mr. Benson also speaks out. His avowed object in

(a) Guide, p. 287, 288, 289. (b) Rom. iv. 4; xi. 6. (c) Page 3. (z) See the York Chronicle, 1799. (d) Page 6. (z) Anti-Cal. p. 12.

preaching is, to persuade his audience “to become *worthy* of election ^e.” “If,” he says, repelling the charge of some audacious opposer of his system, “we are accused of recommending the practice of moral virtues, as *necessary conditions*, whereby we may through faith in him who promiseth, *render ourselves worthy* the mediation of our Saviour: as we strenuously assert the doctrine, so also we glory in the charge ^f.” He urges “the necessity of *recommending* ourselves to the mercy of God, and *rendering ourselves worthy* the mediation of Jesus Christ by holiness of living, and by an abhorrence of vice ^g.”

And now, how can any persons, endowed with ordinary integrity and discernment, who use this language, pretend to agree with the standard writings of our church? If it is not clear from the above extracts, that all MERIT, DESERT, and WORTHINESS, on the part of man, in all senses, is there excluded, in respect to his acceptance with God, there is certainly no meaning in words.

It may be further affirmed, of a large class of these professed adherents to our articles, that they certainly teach the doctrine of justification *by works*. These they represent as the condition of it, and as the chief means by which we must obtain it. “We are required,” Dr. Croft says, “to consider Good Works as the *Condition*, but not the meritorious cause of salvation ^h.” “Were we,” says Mr. Benson to his congregation, “to utter those pressing calls, which elsewhere you may hear . . . ; ‘Come to Christ, and throw yourselves on his mercy. Come to him bringing nothing but your sins. . . . Seek him *not by your deeds*, but seek him by faith.’ Were we, I say, to call you in such terms, we should but turn conspirators against the welfare of your souls.” . . . “The call you desire to hear is uttered *only to the righteous*. . . . He (Christ) calls, he speaks comfort to, *the*

(e) Ser. i. p. 8.

(f) Ibid. p. 13.

(g) Ibid. p. 19.

(h) *Strictures on Paley*, &c. p. 60.

righteous^l." Does not the Saviour himself affirm the direct contrary^k?

Very similar is the Theology of Bishop Watson. To his Author, Bishop Fowler, it appears self-evident, that "None but *holy* souls are capable of remission of sin^l!"—"Those persons," Mr. Fellowes says, who, among their other extravagancies, "expect *justification* upon *easier conditions than those of good works*, will find themselves miserably and fatally deluded^z." "As," he observes, "the corruptions with which the gospel has been intermingled, by the fraud of some, and the ignorance of others, shall be purged away, Christianity will become again, as it was at the beginning, nothing more than a rule of life. The practice of its duties will be the test of faith, the standard of interest, and the *only condition* on the performance of which immortality will be expected^y."

The divinity provided for the Clergy by Dr. Burn, Chancellor of the Diocese of Carlisle, is such as the following. "The laws" of the Gospel, "never promise any thing but to obedience^m." "No man will be acquitted at the day of judgment, but only for working and obeyingⁿ." The inquiry will be only, whether we have done what was commanded us? If we have, we shall be pronounced righteous, and sentenced to eternal life: if we have wilfully transgressed and wrought wickedness without amendment and repentance, to everlasting death^o." "There is no pardon to be purchased without obedience^p." "Our obedience is that only thing which will be admitted as a *just plea*; and as a qualification able to save us in the last day^q." Nor is it obedience taken in an extensive sense, as consisting especially in believing in him whom God hath

(i) Ser. i, p. 14—18. (k) Mat. ix. 13. (l) Tracts, Vol. vi. p. 322. (z) Anti-cal. p. 14. (y) Ibid. p. 27. See also Mr. Haggitt, p. 6—8. (m) Sermons, Vol. i. p. 2. (n) Ibid. p. 5. (o) Ibid. p. 9. (p) Ser. 8. p. 144. (q) Ser. i. p. 11.

sent, that is here chiefly meant; but obedience to the moral law, obedience as distinct from faith. This is clear from what follows. Having observed how fatally “men evade this doctrine, because the gospel promises salvation to faith, love, being in Christ, &c. ;” *These*, he says, “save us no otherwise than by being springs and principles of our obedience. . . . So that first or last, *obedience* is . . . that *alone condition* which our judge will accept, and which we may safely trust to.” Accordingly, Mr. Polwhele exhorts “us all to be aware, whatever our tenets may be, that nothing can afford us comfort, at the hour of death, but the consciousness of having ‘done justice, loved mercy, and walked humbly with our God.’”

And is not this also the notorious divinity of Mr. Daubeny? The benefits of Christ and Faith, according to his phraseology, are, “Redemption from a state of certain condemnation, and a restoration to a state of *possible* salvation; together with a gracious provision of assistance to make that salvation sure.” These benefits he considers as enjoyed by all the professed members of the Church of England. “But whether,” he says, “this state of *possible* salvation through Christ, may become a state of *actual* salvation to the *believing party*, must depend upon the use made of the means vouchsafed for that purpose.” Again, having observed that Christ has only placed man “in a salvable condition,” the Clergy, he says “feel themselves called upon to *enforce obedience to the moral law*, as necessary to the accomplishment of the Christian scheme; necessary to bring fallen man into a *state of acceptance* with God, by qualifying him for the salvation which has been purchased.”——“Works,” he says again, “should be pressed upon Christians at all times as the *condition* upon which they are taught to look for

(r) Ser. 1. p. 11. (s) Letter, p. 90. (t) Guide, p. 299.
 (v) Ibid; and p. 309; and passim. (w) Page 299. (x) Page 287.

salvation^y:" and on another occasion, "They (i. e. Works) will be *considerations on account of which* God will be pleased to accept a fallen, condemned, though, at the same time, repentant and obedient sinner, for the sake of what an all-gracious Saviour has done and suffered for him^z."

The sum of Mr. D's. doctrine then, as far as it is at all intelligible, is this; that admission into Christianity by faith, places men in a state of possible salvation; but that whether this becomes a real, actual, and discriminating salvation to any believer, depends *wholly upon his works*; whether he is really brought "into a state of acceptance with God," depends wholly on his "obedience to the moral law." Works therefore are clearly made the grand hinge on which our justification and salvation turn. All the salvation by which true Christians are distinguished from the wicked is founded on their *own obedience*.

And is it not now astonishing, that persons assuming the high office of Guardians of our literature and established Theology, should affirm, that the doctrines of Mr. D's Guide "are *strictly conformable* to the articles and liturgy of the Church of England, *particularly* in the two great points of election and *justification*^a! Is it not astonishing, that any persons of sense and character should pretend, that all this is adherence to the doctrine of our church! These teachers, thus in effect, make WORKS *every thing*, or at the least, the grand turning point, in the matter of our salvation: Our church calls upon us to "consider diligently, that they who believe in Christ, are SAVED WITHOUT WORKS, BY FAITH ONLY, freely receiving the remission of their sins." They teach that in order to obtain pardon, and acceptance with God, we must be thus "righteous," "holy," "qualified" by our "obedience to the moral law," and perform all these "conditions" of good works: Her uniform doctrine is, that

(y) Page 288.

(z) Appendix, p. 328.

(a) See

Antijac. Review for Jan. 1800, p. 14.

“faith only justifieth;” that in applying to God for this blessing we “must forsake all our good virtues, works, &c;” that we must not do any works “to this intent to be made just by doing of them;” nay, that we cannot, till *after we are justified*, do a good work.

Another opinion, of the same kind, which these Theologians maintain, is, “That faith in the merits of Christ *supplies the defects* of our obedience;” and that “for the sake of Christ *sincerely righteous* persons are treated as if they were *perfectly* so. So teaches Bishop Watson^b from Mr. Locke and Bishop Fowler. Dr. Hey says, “The merits of Christ supply *imperfection*.” Mr. Deason, whose divinity was honoured with a prize in the University, tells us, “Christ died more particularly to *make perfect* by his own sufferings, the obedience of such as may have been almost inadvertent or casual sinners^d.” “Nothing,” Dr. Burn adds, “less than this performance of our duty can avail us unto life; and by the merits of Christ, and the grace of his gospel, this will^e.” And the same might be shown to be the notion of most of the writers just mentioned.

Of this opinion it has often been justly observed, that, in effect, it destroys both the law and the gospel; by reducing the former to a mere vague indeterminate something, named *Sincerity*; and, both in regard to the honour of God and the comfort of man, robbing the latter of all its glory. The Advocates of this system have also, with propriety, often been called upon to show, where in the New Testament this doctrine is found; where it is there taught that our own righteousness perfected by Christ’s is accepted for our justification, or that his merits only supply the defects of our obedience? It is however sufficient to our present purpose to observe, that it is clearly very different from the preceding representations of the church; namely, that “without the

(b) Tracts, Vol. iv. p. 9; and Vol. vi. p. 392.
p. 355.

(d) Essay on Justification.

(c) Vol. iii.

(e) Ser. i. p. 8.

grace of God by Christ *preventing* us, we have no power to do good works," and that "we are accounted righteous before God ONLY for the merit of our Lord and Saviour Jesus Christ by faith."

But, to proceed to the doctrine of the most orthodox of these Divines, at their most orthodox moments; this is, that we are justified by *faith and good works together*; or, as they often express it, that faith and good works are the *Conditions* of our justification. Little need be advanced in support of this assertion, the matter of it will be so generally avowed. Thus, Mr. Gray, treating on the doctrine of justification, says, Our church differs "from the Calvinists, in considering Good Works not merely as effects, but as *co-efficient conditions* with Faith^f." Mr. Foley adds, "The Christian religion is founded on a mutual covenant between the Creator and the Creature, *Faith and good works* are the *conditions*, salvation the reward of obedience^g." Mr. Daubeny expresses the doctrine fully. Having mentioned the part which he conceives, belongs exclusively to God in the act of man's justification; "the other parts of the gospel covenant," he says, "as *faith, repentance, and good works* through the operation of the Spirit, are the *CONDITIONS* upon which God engages to vouchsafe that JUSTIFICATION to him^h." Again, "Good Works," he says, "are necessary *as parts of the condition* upon which the free grace of God has been suspendedⁱ." And, to be concise where the case is so clear, the learned Bishop Bull, to whom Mr. Daubeny refers has having stated this subject so clearly as to render further discussion useless^k; whose Pupil Mr. D. is considered by the British Critic; and to whose divinity the most orthodox of our opponents would, doubtless, subscribe;

(f) Bamp. Lect. p. 246, Note.

(g) See A Defence of the

Church of England, by the Rev. R. Foley, M. A. Sermon vi.

(h) Guide, p. 311.

(i) Appendix, p. 173.

(k) See

Guide, p. 312.

speaks thus upon it. “A man is said, ἐξ ἔργων δικαιῶσθαι, to be *justified by works*, because GOOD WORKS ARE THE CONDITION, according to the Divine appointment, established in the gospel covenant *requisite and necessary to his justification*; that is, to his *obtaining remission of sins* through Christ, and *acceptance* into the Divine favour¹.” In attempting to prove this position a little after, he says, “The first class of these testimonies shall be those which speak of *Good Works* in a general sense as the *requisite and necessary condition of justification*.” And then having cited several passages from the word of God, “Who,” he asks, “does not believe that in these scriptures there is an *abundance of good works required*, which if a man do not perform he is altogether excluded from the hope of pardon and remission of sins?”

But is this indeed the doctrine of our Church? Is this language congenial with what we have produced from her writings on the subject? Surely it must require no ordinary courage to maintain this. If her doctrine indeed is, that we are thus justified *by faith and good works*; or that faith and good works are thus the *conditions of justification*, is it not very strange that in none of her express writings on the subject she should have affirmed this? And is there a single expression that sounds like it, or that can be fairly construed into it, either in her Articles or Homilies on the point? Let the Advocates of the doctrine produce it. On the contrary, does she not in the most explicit, uniform, positive, and earnest manner, *reject* this system, and maintain the very opposite one? In respect to *merit*, she places, we have seen, Faith and Works precisely on the same footing; and ascribes this, wholly, in all senses, to our Redeemer: and then, when treating directly on the *means*, or *condition*, or whatever it is called, by which we obtain justification, she says, “It is BY FAITH ONLY;” “by faith WITHOUT WORKS;” by faith

(1) Bull. Harmon. Apost. Cap. i. § 8. and quoted by Mr. Daubeney.

as it is perfectly distinct from obedience to the law, namely, “as it *directly sends us to, and embraces Christ.*” She affirms, expressly and repeatedly, that in this act of approaching the Saviour for justification, “we must *forsake* or leave behind us, all our supposed good virtues;” “that we must not do good works to the *intent to be made just* by doing of them;” that whatever *good works are joined with faith* in every man that is justified, “it SHUTTETH THEM OUT FROM THE OFFICE OF JUSTIFYING;” that “however *good works and faith* be present together in him that is justified, yet that THEY JUSTIFY NOT ALL TOGETHER.” She shows, that she considers it as impossible for good works to be a *condition* of justification, as it is for the effect to precede its cause, by constantly representing these works as the *fruits and effects* of justification.

But we must not here repeat the whole body of her evidence to the same purport. Enough must have been said to convince all impartial judges, that even this most favourable ground of our opponents is not fairly tenable; and that on this most important of all doctrines, they do not, as they would pretend, teach, as it is taught in the standard writings of our church, and was taught by our Reformers.

Whether regard is had to the *nature* of justification, to the nature and province of *justifying faith*, or to the *means* by which justification is obtained, their *deviation* from this acknowledged standard, and our *strict adherence* to it, are thus equally conspicuous.—Our position therefore, we conceive, is again established on a double basis; and *that* of our opponents doubly overthrown. But whether our premises warrant this conclusion; or whether, at any rate, our claim to Churchmanship on this point is not the best founded of the two, let every competent judge decide.

CHAP. VII.

The question of adherence pursued in respect to the doctrine of GOOD WORKS; with a vindication of our tenets on this head.

BUT let us pursue this investigation of particulars to the doctrine of Good Works, or Christian Morality, concerning which so much has already incidently been said.

This then, it must be remarked, is the point in which we are supposed unquestionably the most vulnerable. It is chiefly from a respect to their bearings here, that the objections to our other doctrines would be understood to originate. The most open clamour, the most frequent insinuation, against our whole system, is, that we *depreciate good morals*^a. Because we exclude morality from the office of justifying, it is sagaciously concluded, that we must either deny its necessity; or, at the least, greatly under-rate its value; as if because we should maintain that our eyes cannot perform the functions of our hands, we should deny the necessity or depreciate the value of our eyes. Just so it was argued by the rigidly virtuous Papists against the doctrines of the Reformers^b. And the same objection, under a little more disguise, is preferred by the same kind of

(a) See Antijac. Review for April, 1799, p. 368,; and for May, p. 77; Nor. Lect. Vol. iii. p. 264, 296, 332; Review of Policy, &c. p. 22—32; Mr. Clapham's Sermon, p. 16, 17, 21; Mr. Haggitt's, p. 16, and Preface, p. 15; Mr. Fellowes', p. 12, and Preface; Mr. Daubeny's Appendix, p. 330; &c. (b) See Jewel's Apology; and the Corpus Confessionum, passim; the Homily on Fasting, p. 174; and Nor. Lect. Vol. iii. p. 292.

persons, against the Church herself. This undoubtedly is implied in the affirmation of Dr. Croft, that her "Articles concerning Grace, Faith, and Good Works lean towards the side of Enthusiasm^c." This clearly is expressed in their concessions already noticed^d, that "the Reformers went too far in *depreciating good works*; that the compilers of our eleventh article *misunderstood St. Paul*; that the expressions of the homily about works are somewhat too strong; that the article might be made more acceptable by softening some expressions seemingly *tending to Antinomianism*; and by strengthening expressions tending to encourage virtue, and the hopes of its rewards;" &c. &c.

We are in good company therefore, it appears, under our reproach. The charge however is a serious one, and would deserve, could it be substantiated, the most serious attention. Were it indeed true that our doctrines, or those of the Church, either in their natural tendency, or ordinary effect, encourage men in sin, no reprobation could be too severe for them. But "*audi alteram partem*;" let not a conclusion be formed too hastily. Our main business indeed is, not so much to vindicate, as to investigate, the doctrines of the Church, and to show whose opinions most resemble them; but in this instance, in attempting the one object, we shall also achieve the other.

SECTION I.

Concerning the STANDARD of Morals.

WE will begin with the *Standard or Rule* of morality which the Church of England prescribes. This is the *whole moral law of God*. "No Christian man whatever,"

(c) Bamp. Lect. p. 110.

(d) Above, p. 208, 209.

she affirms, “ is free from the obedience of the commandments which are called moral^e.” The summary of this law therefore, the Decalogue, she incorporates with her ordinary service. What she understands is implied in this divine Code, her catechism informs us; and she may challenge any human composition whatever to furnish a compendium of moral duty, more concise, and more complete; more pure, simple, and truly scriptural. The *first* of two chief things enjoined by this law, in close imitation of the Saviour, she here teaches, is, “ Our duty towards God.” This she says, is, “ To believe in him, to fear him, and to love him with all our heart, with all our mind, with all our soul, and with all our strength; to worship him, to give him thanks, to put our whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of our life.” And what she more precisely means by this description of duty, is shown at large in the homily on Christian Love and Charity. Here it is represented to imply, absolute dependence upon God, a supreme affection for him, complacency in him as our chief Good, and the unreserved devotion of all our powers, both of body and soul, to his service, and to the advancement of his glory. “ *This*,” she says, “ is the *first and principal* part of charity^f.” So in the homily on Salvation, our duty, she teaches, is, thus to devote our whole lives and powers to God, and “ to seek in all things, and above all things, his glory and honour^g.” She speaks too, of setting our minds “ to serve God for his *own sake* ;” and constantly, of loving our neighbour “ for God’s sake^h.”

Her members pray accordingly, before the repetition of this holy law, that God may “ cleanse the thoughts of their hearts,” that they “ may perfectly love him, and worthily

(e) Art. vii. ; and Catechism.

(f) See p. 36.

(g) Page 19.

(h) See Hom. on faith, p. 25 ; Hom. on Salva. p. 19 ; Hom. on Good Works, p. 35.

magnify his holy name." Her communicants "offer and present unto him, themselves, their souls and bodies, to be a reasonable, holy, and lively sacrifice unto him." Her whole service abounds with hymns of adoration of him, and ascriptions of glory to him.

It is most clear therefore, without further evidence, that, in the judgment of our Church, the *first and chief* part of Christian morality has a *direct and immediate respect to God*. It is the reasonable service we owe him; the just tribute he demands of us, as the glorious Sovereign of the Universe, as our Creator, Preserver, and Redeemer. "Our *first* duty," she conceives, as a celebrated Expositor of human laws also avers, "is unquestionably a duty to Godⁱ."

The *second* chief thing taught in the decalogue, which the Church notices, is, "Our duty towards our neighbour." This, still adhering close to our Lord, she says, is, "to love him as ourself;" and, of course, in every relation, and under every circumstance, to act towards him accordingly. This conduct, as it respects both the relative, social, and personal duties, she distinctly specifies in her comment on the six last commandments. These duties she notices, and illustrates in all their variety of bearings and relations, in her other writings. Thus, they are again distinctly enumerated in the Homily on Good Works; and the most conscientious observance of them is enforced, as what we are bound unto "by God's commandments^k." That the exercise of this love and beneficence must extend to enemies as well as friends, and triumph over every possible opposition on their part, is particularly shown, both from the precept and example of Christ, in the Sermon on Charity^l. And, in the Homily on Salvation, this duty, she says, is, "to be ever ready, for God's sake, to give our-

(i) See Lord Kenyon's Address to the Jury in the Case of the Rev. Mr. Blake, Vicar of St. Leonard, Shoreditch, London, May, 1799.

(k) Page 35.

(l) Page 37, 38.

selves to our neighbours, and as much as lieth in us, to study with all our endeavour, to do good to every man^m.”

The sum of our Church's doctrine respecting our neighbour then is this: She prohibits us, in every respect, and in every degree, from *injuring* any fellow creature; she enjoins us, chiefly from a regard to God, to render unto all, their due degree of affection, honour, service, and kindness; and, by every means afforded by our respective talents and stations, to *seek the happiness of all men*, our families, our country, the whole human race.

How strongly she insists on the conversion and regulation of the *heart*, as well as the external conduct, in her scheme of morals, appeared under our head Repentanceⁿ. There too it was manifest that she accepts of no *partial* obedience, of no composition or compliance with one duty for the allowed breach of another, but insists upon an uniform respect to every commandment.—In short, the morality which our church requires, is, an exact conformity of heart and practice to the holy Will of God as revealed in his Word; or, that “we be made like the image of his Only-begotten Son, Jesus Christ^o.”

2. And, precisely the same is the Rule of moral duty uniformly taught by *us*. This supreme love of God, and strict attention to the duties of the first Table; this love of man, and conscientious discharge of every relative and personal duty, chiefly for God's sake and from a regard to his authority; this manifestation of our philanthropy by a diffusive beneficence, apportioned to all according to their respective distances from us; this rectification of the heart and principle as well as the outward conduct; this uniform attention to *every part* of the divine Code (the whole stand-

(m) Page 19.

(n) Above, p. 171—174.

(o) Art. 17;

Hom. on falling from God, p. 48.

ing upon the same authority) is the morality we constantly inculcate. In other words, this holy, and just, and good law of God, in its perfection, as a transcript of the divine Image, as originally written on man's heart, and as exemplified in the conduct of our Saviour, is the common standard by which we determine what Christian morality is, and the common rule by which, we teach, men ought to walk.

This law, we conceive, as Mr. Scott expresses it, "has its foundation in the nature of God and man, in the relations men bear to him and to each other, and in the obligations that result from them: so that it is immutable in its nature, and demands obedience from all mankind, as far as they have an opportunity of becoming acquainted with it^p." However, the same Divine teaches, some circumstances relative to this law may be varied, "the love of God with all the powers of the soul, and the equal love of each other, must continue the indispensable duty of all reasonable creatures^q." This law, Mr. S. also says, "is spiritual; it takes cognizance of our inmost and most secret thoughts, desires, purposes, and dispositions, and demands the exact regulation of the judgment, will, and affections. . . . It requires entire, uninterrupted, and perpetual obedience . . . From the entrance to the close of life the Lord enjoins upon us, exact conformity to every precept: every omission or commission, excess, defect, or deviation from this perfect rule is *sin*, and every sin deserves wrath, and needs forgiveness^r."

And, having observed that "the ten commandments are divinely commented upon, in all the preceptive part of scripture;" that "the substance of them is summed up in the two great commands," just specified; and that "we are authorized by our Lord's example, to interpret every

(p) Essays, p. 41.

(q) Ibid. p. 192.

(r) Ibid. p. 42,

one of them in the strictest, most spiritual, and most extensive sense, of which it is capable^s," Mr. S. proceeds separately and distinctly thus to interpret them. "When," he says again, "we flee for refuge to Christ by faith, we are delivered from the curse of the law, and from the legal covenant; but we remain subjects of God's moral government and are bound to obedience by new and most endearing obligations. 'God forbid, that we should sin, because we are not under the law, but under grace:' yet there is *no other rule of duty and sin, but the moral law as above defined*, and 'where no law is, there is no transgression^t.'" He then shows, how strictly Christ enjoined obedience to his commandments, to the least of them, expounded in the most strict and spiritual manner, upon his disciples; how continually his Apostles refer to the law as the Rule of the believer's conduct; and in the manner and very language of St. Paul, how that we are so far from making '*void the law through faith*,' that '*we establish the law^v*.'

The same is the unequivocal doctrine of the "Scripture Characters." "The moral law," says Mr. Robinson, "is the everlasting rule of righteousness, the grand obligations of which depend not on any peculiar circumstances of situation, but exist the same in all ages and places. For God must ever require his rational creatures to love him with all their hearts, and one another as themselves. This law he (Christ) 'magnified and made honourable;' for by his own obedience and expiatory sufferings, he showed the extent and equity of its demands; by his spiritual exposition he vindicated it from the false interpretations put upon it; and by his holy precepts he enjoined the observance of it upon all his people:" so that "believers, though released from its penal sanctions, are still *indispensably bound to regulate their tempers and conduct, agree-*

(s) Ibid.

(t) Page 196.

(v) Ibid.

ably to its directions w.” “Wilfully, therefore,” adds Mr. R. a little after, “to transgress the least of these precepts, and encourage others to do the same, as if they might be dispensed with, would render us unfit for a place in his kingdom: and to be distinguished in that society, *we must yield an universal submission to them*, . . . and enforce the same conduct upon others.” “Jesus,” says this Author again, “has instructed us,” that this divine law “enjoins *perfect holiness*, in the dispositions of the mind, as well as the practice of the life x.” On this principle, accordingly, like the Writer last quoted, Mr. R. proceeds to a particular exposition of its precepts, and to apply them to his Christian readers.

Such, and so exactly coincident with that of our church, is the *Rule of Morality* taught by these two well-known Gospel-Ministers. And yet it may be affirmed without the smallest fear of contradiction, that there is not a single individual amongst the whole body of teachers under our vindication, who would not cordially subscribe to their sentiments on the subject. This is the standard of morals in those marked objects of Dr. Croft’s contempt y, the “New and Old Churches at Halifax, the New Church at Hull, and the Works of Joseph Milner z.” Let him, if he is able, show the contrary.

So notorious indeed are this class of Divines for this doctrine, that Mr. Wilberforce, Dr. Hawker, Mr. Venn, and, to use his own phrase, “many writers of the same stamp,” are *condemned* by Mr. Ludlam on account of it. It is for maintaining that the moral law of God still requires “perfect obedience;” and “that Christianity hath not moderated the requisitions of God’s law, nor mitigated the rigour of its demands,” that this Author charges them with great

(w) Vol. i. N. T. p. 142. (x) Ibid. p. 143, 144. (y) See his Thoughts, &c. (z) See for example, The Introduction to his History of the Church; The Hist. Vol. i. p. 576—584; Vol. ii. p. 448—459, 467—510; and Essays on Several Subjects, p. 10—12,

want of penetration, and with opposition to St. John and St. Paul^a.

3. But is this the standard of morality our *Opponents* prescribe? No: “A *sincere*, not an *unbroken*, obedience,” Mr. Ludlam says, “is required in the gospel^b.” “To make sense” of Romans vi. 14; ‘We are not under the law, but under grace;’ he says, we must understand it to mean, that we Christians are “not under the Jewish law of *strict conformity to every command of God*, which is the curse quoted by the Apostle, Gal. iii. 10; but under that *more gracious law*,” mentioned Jeremiah xxxi. 31—33; “and subject to a more *lenient* rule^c.” Again, “Unless,” adds Mr. L. “we choose to believe Dr. Hawker and Mr. Venn in preference to St. John and St. Paul, we must affirm that perfect obedience is not the condition of the New Covenant; so far from it, that the great design of the covenant of grace is to remove the difficulty, and *soften the rigour* of the law of works. For the new covenant admits of a *defective* obedience^d.” And this substitution of sincerity for perfection is a common doctrine with these Divines^e.

A few observations then on these opinions naturally occur. And first, Mr. Ludlam cannot understand Dr. Hawker, Mr. Venn, &c. to hold, that perfect obedience to the moral law is the *condition of our acceptance with God*, under the gospel dispensation. He must know, if he is at all qualified to speak of their opinions, that these Divines teach with our church, that the means by which we obtain justification are neither perfect, nor imperfect works; but, “that we are justified by faith only.” What they maintain is, that the law of God under which the Christian is, not less than that to which the Jew was subject, is perfectly holy, and just, and

(a) See his Six Essays, p. 23—27. (b) Ibid. p. 24. (c) Ibid. p. 23. (d) Ibid. p. 25. (e) See above, p. 216; Mr. Polwhele's Letter, p. 42: Dr. S. Carr's Sermons, p. 114; &c.

good; and that it is as much the duty of the one, as it was that of the other, *strictly to conform to it*; and that every deviation from this law, in heart or practice, is sin. And in exact proportion as any man maintains the contrary, he is an Antinomian. But as it is known these Divines do not teach that perfect obedience is required in any other sense, this must be what is objected against them.

To say indeed that the Christian covenant, considered in all its parts, as consisting of both the law and gospel, does not make sinless obedience essential to the salvation of individuals, and exclude all room for repentance, and hope of mercy, from the sinner, is to say just nothing at all; for under *no* dispensation has this been the case since the fall of Adam, and the promise of a Redeemer. So at least teaches the Church of England. "For both in the Old and New Testament," she says, "everlasting life is offered to mankind by Christ ^f."

But this statement of Mr. L. and his Brethren, involves an inconsistency upon the very face of it. Either we are under the law which requires, that is, which prescribes as our duty, "strict conformity to every command of God," or we are not: If we *are*, this is our position: If, as Mr. L. asserts, we are *not*, our want of such conformity is neither sin nor imperfection: For "sin," the Apostle says, "is the transgression of the law ^g;" surely of that law which the sinner is under; and imperfection must be a coming short of this rule. And, to talk of a law that requires only "a defective," or "sincere, not an unbroken obedience" to itself, is to talk sheer nonsense. It is, in effect, to say, there is a law which "does *not* require *all* that it *does* require." "No law," Mr. L. is constrained to grant, "can *permit* a violation of, i. e. a deviation from its commands ^h." And yet, "the new covenant," he says, "*admits of a defective obedience* ⁱ!"

(f) Art. 7.

(g) 1 John iii. 4.

(h) Six Essays, p. 26.

(i) Ibid. p. 25.

He seems to own however, that there are no “*express allowances* of imperfect conduct” to be found in it^k. Where then, it may be asked, did this Divine learn his “new” and “more lenient rule” of morals^l? Where did he learn that the preceptive part of this covenant makes any such allowances? Not surely from the exposition given of it by its divine Author, where he declares that he “came not to destroy the law but to fulfil;” and “that one jot or one tittle shall in no wise pass from it, till all be fulfilled;” and discovers such severity against the Scribes and Pharisees for lowering its demands^m: Not surely from St. Paul, who so highly extols its holiness, its justice, its goodness, its spirituality; who says so much of its efficacy and excellence in developing the heart and bringing men to Christ, and that it is established by faith; who declares how in his renewed mind and judgment, he approved of it, and delighted in itⁿ.

But can this information, that the divine law admits of a defective obedience, be collected from the interpretation put upon it by any other of the sacred writers? Not surely from St. John, for he says, “Whosoever committeth sin, transgresseth also the law;” and that Christ “was manifested to take away our sins^o.” Not surely from St. James, for he says, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all^p.” And least of all, surely, from the passage Mr. L. refers to in Jeremiah, where such a gracious provision is made for its fulfilment; where God promises the house of Israel, to “put his law in their inward parts, and to write it in their hearts^q.”

Does not the law we are under forbid all sin? Does it not command us to love God with all our hearts, our neighbour as ourselves, and to act accordingly? And is not this requiring perfect obedience?

(k) Ibid. p. 26.

(l) Ibid. p. 24.

(m) Matt. v. 17, 18.

(n) Rom. vii.

(o) iii. 4, 5.

(p) ii. 10.

(q) Jer. xxxi.

31—33.

But, “the Establisher of such a law may,” it is maintained, “soften its rigour, and remit its penalties^r,” at his pleasure. To say nothing of what God Almighty *may* do, that is, what he *can* do, if he possessed the same infinite Wisdom and Goodness when he first established this law, that he now does; if it be founded in the nature of things; and most of all, if he has so solemnly affirmed the contrary, what ground is there to believe that he *has* thus relaxed it?

Nor does it, as Mr. L. affirms, by any means “amount to the same thing,” that “the new covenant provides a remedy for sin^s.” In the former case, an imperfect obedience fully answers the demands of the law, and those who perform such obedience may sit down contented: They need no forgiveness; they are as holy as they are required to be. In the latter case, we see continual cause for humiliation, application to the Saviour, gratitude towards him; and, whatever our present state of moral attainments may be, for renewed efforts after still nearer approaches to our standard.

Neither is it sufficient to annex the epithet “sincere” to this defective obedience. Sincerity, in some degree, is essential to the lowest acceptable obedience. And a sincere, that is, a real honest desire to know the Will of God in order to do it, and a due use of the means appointed for this end, is a very valuable attainment. Hence, no doubt, “we meet with such frequent and honourable mention of this virtue in Scripture Characters^t.” But however promising the state of those who possess it may be, it is certainly no proof either of the truth of their principles, or the rectitude of their conduct. It is beyond all question, that persons have equally conceived themselves under the influence of sincerity with the most opposite doctrines, and the most mischievous morals.

The Greeks, mentioned by Bishop Watson^v from Hero-

(r) Six Essays, p. 26.
p. 24. N.

(s) Ibid. p. 25.

(t) Ibid.

(v) Sermons and Ch. 1795, p. 57.

dotus, who burned the bodies of their deceased parents, and the Indians who ate them, were equally shocked with the conduct of each other, and equally persuaded of the propriety of their own. Mr. Locke's Essay on the Human Understanding, and indeed history and observation in general, supply us with similar instances innumerable. But we need only have recourse to the Sacred Records. Paul was sincere when he persecuted the Saviour whom he afterward so zealously preached. He could testify before the council, when a Christian, concerning his conduct when a Pharisee, that he "was zealous toward God;" that he had "lived in all good conscience before God until that day;" and that he "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth^w." And, even many of those subjects of our Lord's severe reprehension, the ancient Pharisees, whose guilt in no small degree consisted in relaxing the standard of the Divine Law, were, according to the ordinary sense of the word, sincere. They "trusted in themselves that they were righteous^x." Our Lord also forewarned his disciples of a season, when "whoever killed them would think that he did God service^y."

And in short, the term Sincerity, when used for the purpose here in question, means just any thing or nothing. Mr. Ludlam would doubtless profess himself sincere in his repeated subscription to the laws, or doctrinal standards, of our church, and in his engagements to teach according to their strict and literal meaning, and not to differ in the least from them^a. And yet, if words have any meaning, he not only teaches doctrines very different from those here contained, but affirms of several of the most express of them, that they are unintelligible, absurd, and even impossible^b! He may

(w) See Acts xxii. 3; xxiii. 1; xxvi. 9.

(x) St. Luke xviii. 9.

(y) St. John xvi. 2.

(a) See above, p. 46, &c.
on Candour.

(b) See above, p. 182; and below,

call it “sincerity of persuasion,” or “sincerity of inquiry,” or “sincerity of conviction^c,” or what he chooses, it is something, we are to suppose, which permits him, with a good conscience, to obey the law by which he is most solemnly bound, by violating it from year to year, in whatever way he pleases.——Others with similar pretensions to this virtue have, in some degree, acted similarly^d. Such an excellent substitute for a perfect standard in morals is Sincerity!

Neither is it, as Mr. L. insinuates, “inconsistent to say,” in the sense we say it, “that perfect obedience” is required under the New Covenant, when the best of Christians are conscious of “many remaining infirmities^e.” It is surely a very lax morality to argue from what men really do, that it is all they ought to do. It is only through the excellency and perfection of the law, which, like St. Paul, in their renewed minds they assent unto, and approve, that such Christians discover these defects. It is also hence, that, after this eminent pattern, they see the necessity, during their whole pilgrimage here, of “forgetting those things which are behind, and reaching forth unto those things which are before,” and “pressing toward the mark^f.”

All this however is supererogation. Our issue turns not upon the justness of these observations. The main contest here is, who teaches the strictest morality? And, as far as the *Rule* of it is concerned, *we* certainly, who contend for a *perfect one*, have the *advantage* over those who professedly prescribe one that is *imperfect*.

Another deviation from this standard of morals among these Divines, is, their conduct respecting the *conversion* and *renovation of the heart*. This, it has appeared, they are so far from inculcating as *generally essential* in Christianity,

(c) See Six Essays. p. 25.
Candour.

(e) Six Essays, p. 27.

(d) See Chapter 1; and below on

(f) Phil. iii. 13, 14.

that they more commonly treat it with ridicule and contempt^g.

It is further observable, that many of these moralists professedly account little of the *immediate duties* of the *first table* of the law. Little further attention is required to this class of precepts, than is deemed necessary to secure obedience to the second table. One way in which they discover this sentiment is, by their disposition to represent all zealous regard to the immediate worship and service of our Maker, as a characteristic of Enthusiasm.

“ In the duties we owe to God,” Mr. Clapham’s favourite author says, “ Enthusiasts of every kind seem to be of opinion, that we cannot be guilty of any excess^h.” But “ the laying so great stress on such services,” he adds, “ must foster a spirit most inconsistent with our idea of the greatest and best of Beings. It is representing him as a Tyrant, and a Tyrant to be pleased only by continual fawning and flattering : a Tyrant imposing a yoke of cruel servitude upon his creaturesⁱ ! Besides,” it is also taught, “ so great a portion of time, devoted to this service, encroaches upon that time, that we are to dedicate to industry and to society ;” . . . and is imitating “ the worst part of Popery^k.”

In such a light does the doctrine of their catechism appear to these Gentlemen ! No Enthusiasts can lay greater stress upon our duty towards God than this does ; when it says, it “ is to believe in him, to fear him, and to love him, with *all* the heart, with *all*, &c.” No Enthusiasts can well expound this duty to imply more than is made of it in our homilies^l And how much more time do persons consume, without censure, in places of public Amusement

(g) See above, p. 112,—127, ; and p. 164—171.
of the Policy, &c. p. 29.

(i) Ibid. p. 30.

(h) Review

(k) Ibid.

(l) See above, p. 222.

and Diffipation than is *ever* consumed in the public worship of God * ?

Mr. Polwhele's language favours of the same spirit. Meeting the opinion of those, who think that some additional seasons of religious worship in the establishment, would diminish the number of sectaries, he says, "Any additional attendance on the church would give a puritanical aspect to the sabbath, and throw a Pharisaical gloom over the most cheerful religion in the world †." "Surely," he says again, "it ought never to be forgotten, that the *relative duties* are, of all, the *most indispensable*; and, that the love of God is a mere chimera, unless it manifest itself in the love of man ‡." The former part of this passage determines, in contradiction to our Lord, that the duties of the second table are more indispensable than those of the first. The latter part of the sentence is true in its full extent: But then, the converse is equally true; the love of man, or rather all pretension to it, is a mere chimera, in the view of the Gospel, where the love of God is wanting §.

But, that the immediate worship of God is only required to the *extent* which has been mentioned, we are taught expressly. "The essence of religion," it is stated, "consists in a good life." "Preaching and praying, and all other external services," it is therefore argued, "are necessary so far as they support this life;" but, that "no further stress is to be laid upon them ¶." "Too much," Bishop Shipley laments, "is made of faith and devotion ¯." "The crime of Atheism itself," Dr. Balguy says, "consists in

(z) "The Love of God," the Pious Bishop Butler observes, "will every where, by the generality of the world, . . . be called Enthusiasm." Preface to 15 Sermons at Rolls Chapel, p. 33.

(y) Letter, p. 70, Note. (x) Ibid, p. 71, Note. (w) See 1 Cor. xiii. 16, 22; 1 John, Chap. v. and Chap. vi. (m) Review of the Policy, &c. p. 28. (n) Sermon at Christ Church, London, 1777, Works, p. 346.

this, that it subverts morality ° ;” that is, as explained by themselves, the proper conduct of man towards man. “ The importance of faith,” he says, “ arises from its influence on our actions ; and the importance of actions from their influence on the general happiness^p.” “ It is nothing to him (God) whether the wickedness and folly of poor mortals break out in one shape or another. The highest offence they can possibly commit against him, is to hurt themselves.” “ For *our sakes only* was the command given, ‘ Thou shalt have none other Gods but me^q.’ ” “ The happiness of men, is the *end*, and the *measure*, even of our *duty to God^r*.”

Of what importance to the Supreme Being our services may be, it is not our business to determine. It is enough that he *commands* our worship ; and that, both in the summary of his law and our form of daily Prayer, he teaches us to regard his honour as our *leading* object. If there be persons, who under a pretence of serving God, really neglect their duty to man, they are by no means vindicated by us. Whose system is the strictest, in respect to the relative duties, shall appear presently. Here we must remark, that this language of our opponents certainly represents “ the *first and great commandment*,” as a mere subsidiary to the *second*. Nay, it follows from hence, that when men are persuaded that they discharge their duty towards their neighbour, they may, with a good conscience, neglect what immediately relates to God altogether ; the former being the great end and object of the latter. And how different is this notion from that of our church on the subject. She teaches us to perform our duty towards man, “ for God’s sake ;” the doctrine here is, that we must serve God only for man’s sake ; because, in some degree, it is requisite to secure the good order of society. Who will wonder that

(o) Ch. vi. p. 283.

(p) Ibid.

(q) Ibid. p. 286, 287.

(r) Ibid. p. 222.

our churches are deserted while these are the notions propagated by Divines ^z?

But let us take the matter on their own grounds: Let us try this boasted strictness of their morality, in regard to the duties of the *second table*.—Among these, are the duties of “temperance, soberness, and chastity,” and whatever respects the proper government of the appetites and passions; which properly constitute our duty towards ourselves. Here then we are to expect strictness. A very few quotations, however, will show that the contrary is the fact. “However indulgent,” Dr. Carr says, “the Saviour of the world may be to the accidental failures of infirmities or passion, he has no where promised forgiveness to those who are a prey to every temptation. If therefore we have fallen into adultery, theft, murder, &c. our repentance must

(z) How different too is all this from the notions of the profound and pious Bishop Butler on the subject. “Devotion or religious Worship,” this Prelate observes, “is retirement from the world he (God) has made, to him alone: It is to withdraw from the avocations of sense, to employ our attention wholly upon him as upon an object actually present, to yield ourselves up to the influence of the Divine Presence, and to give full scope to the affections of gratitude, love, reverence, trust, and dependence; of which infinite power, wisdom, and goodness, is the natural and only adequate object. We may apply to the whole of devotion those words of the son of Sirach: ‘When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your strength, and be not weary; for you can never go far enough.’ Our most raised affections of every kind cannot but fall short and be disproportionate, when an infinite Being is the object of them. This is the highest exercise and employment of mind, that a creature is capable of. As this *Divine Service and Worship is itself absolutely due to God*, so also is it necessary in order to a further end, to keep alive upon our minds a sense of his authority, a sense that in our ordinary behaviour amongst men, we act under him as our Governor and Judge.” See his admirable Sermon on the Love of God, p. 285, and passim. So also in

closely follow^s.” “Christ,” he says again, “does not require perfect obedience; but, that we seriously listen to his voice and Ministers;” that we do “not *yield to every temptation, and fall a prey to every lust*;” that we do “not persevere in *habits* of known and wilful guilt, but sincerely endeavour, &c. after his example, as far as our weak nature will admit. This is *all he requires*.”

“Swearing and drunkenness,” and such other “glaring vices, that make the most noise in the world,” they say, “are the signs of a thoughtless mind, rather than of a de-

his excellent Charge now annexed to the “Analogy” by Bishop Hallifax, speaking of *Externals* in religion, he observes, “These things are neglected to a degree, which is, and cannot but be attended with a decay of all that is good.” And, having observed that “the conscientious attendance upon Divine Service ought often to be inculcated upon the people, as a plain precept of the Gospel, as the means of grace, and what has peculiar promises annexed to it;” and that “external acts of piety and devotion, and the frequent returns of them are moreover necessary to keep up a sense of religion, which the affairs of the world will otherwise wear out of men’s hearts;” he proceeds, “For this reason, besides others, the Service of the Church ought to be celebrated as often as you can have a congregation to attend it. . . . But since the body of the people, especially in country places, cannot be brought to attend it oftener than one day in a week; and since *this is in no sort enough* to keep up in them a due sense of religion, it were greatly to be wished they could be persuaded to any thing which might, in some measure, supply the want of more frequent public devotions, or serve the like purposes.” Let Divines then learn from Bishop Butler, “that regard to *one* duty will in no sort atone for the neglect of any other.” See p. 464—466. Let them learn also from the pious Mr. Boyle, “not to dash the two Tables of the Law one against another.” Let them observe the strain in which this great man speaks of devotion and our duty towards our Maker. See his Theol. Works, Vol. ii. Chapter “Containing Motives and Incentives to the Love of God.”—But what avails the authority of a Butler and a Boyle against a scrap of poetry and a sneer?

(s) Sermon l. p. 112.

(t) Ibid. p. 114.

praved heart^v!"——The vices of our Universities have, doubtless, been exaggerated. In respect to Cambridge at least, it is certainly indulging more than poetic licence, to affirm that study languishes, and emulation sleeps^w. A far greater proportion of her members, it may be safely affirmed, are industrious, and, in the ordinary sense of the words, sober, and moral, than is often imagined. But there is, it must also be admitted, both here and in the sister Seminary, a class, who are, as the poet justly describes them, "brothelers impure, spendthrifts," and victims of the most complicated intemperance^x. Yet, when characters of this description are objected against as unfit to be admitted into "the Holy Order of Priests," Dr. Croft softly styles these enormities "the irregularities of young men;" which, he says, "are with ingenuous minds, their own remedy^y."

And will they pretend to strict notions of the moral precepts of Christianity, who can reconcile them with the present morality of the *Stage*? There is surely something very different in the spirit and deportment inculcated in the one, and exhibited on the other. Rarely does the complete entertainment of an evening terminate without being polluted with open profanation of God's name, irreverent allusions to things sacred, or gestures and innuendos which in ordinary life would shock common modesty^z. And is this consistent with "loving God with all our heart, and in all things seeking his glory?" Is this acting according to the spirit of the seventh commandment; to seek our entertainment, or as some will have it, our moral improvement, amidst profanation and obscenity?

But the worst is, that what is esteemed good in these amusements, is good for nothing. The morality they

(v) Review of Policy, &c. p. 29.
p. 83.

(x) See *ibid.* p. 84.

(w) See Cowper's Task,

(y) Thoughts, &c. p. 27.

(z) See, e. g. Every one has his Fault; The Wedding Day; The Stranger; The Beggar's Opera; Pizarro; &c.

usually inculcate, is equally at variance with the more sublime precepts of scripture, and the plain duties of common life. It is, for the most part, founded in pride, in ambition, in excessive love of fame, in the exaltation of one virtue at the expense of another, in fiction, in extravagance, or in absurdity. The object of the conductors of those scenes is to attract and gratify the multitude, in order to gain. But chaste and correct representations of human life and manners will not effect this end. Their entertainments therefore are studiously accommodated to the reigning taste and appetites of their guests. And hence, the very zest and soul of them consists in what is wrong; in exciting and cherishing those tempers and passions, which it is the object of Christianity to restrain and subdue; and their general tendency can only be to dissipate and corrupt.

The foreign and poisonous trash which is now the rage, is indeed infidelity and licentiousness without a mask^a. And for the rest, even Voltaire, a Deist, testifies of our "English Comedy," that "the incidents and language of it, are those of ribaldry and debauchery^b." Archbishop Tillotson denominates the Playhouse, "The Devil's Chapel; The School and Nursery of Lewdness and Vice^c." Precisely similar were the sentiments of the Fathers Cyprian and Chrysostom^d. The Antijacobin Reviewers thus pourtray the present state of the Theatres in the Metropolis: "The front boxes are almost exclusively devoted to women of the town; the lobbies swarm with them; they occupy every part of the house, with the solitary exception of the side boxes and the first circle; the rooms intended for the purposes of refreshment are like the show-rooms of a bagnio; and it is next to impossible for a virtuous woman to walk from her box to her carriage without having her eyes of-

(a) Kotzebue's, &c.

(b) Works.

(c) Works, Vol. i.

Sermon liii.

(y) See Milner's History of the Church, Vol. i. p. 464; Vol. ii. p. 321.

fended, and her ears shocked, by the most indecent gestures, and the most obscene language. And in this most profligate exhibition, the young men are as bad as, if not worse than, the women. At a summer Theatre, we have seen the performance absolutely stopped by the noise of these male and female prostitutes, and the front boxes rendered the scene of actions fit only for a brothel^z.”

How therefore men who have professed themselves persuaded they were “inwardly moved by the Holy Ghost to take upon them the office of Ministers, for the promoting of God’s glory and the edifying of his people;” and who have solemnly engaged that, “laying aside the study of the world and the flesh,” they will labour, “as much as lieth in them” to fashion both themselves and others, according to the doctrine and example of their master; how the Ambassadors of Christ can be avowed advocates for such modes of diversion, must seem extraordinary: How they can reconcile these practices with his example, and with the plain precepts of his word which so expressly condemn all unnecessary intercourse with the wicked, all “corrupt communication,” levity, “filthiness, foolish talking, and jesting^e,” it is surely difficult to conceive.—The wonder however is increased, if, when they act thus, they solemnly profess, that it is their hope and wish to do “service to religion,” and “to continue and as far as possible improve the blessings of a regular ministry in the Church of England^f;” and if, at the same time, the grand article in religion upon which they value themselves, and on account of which they despise others, is their *pure morality*!

Yet, under all these circumstances, in opposition to such Christian Ministers as disapprove of theatrical entertain-

(z) June, 1800, p. 204, 5.

(d) See the Ordination Service.

(e) See, e. g. Ephes. v. 1—21; 2 Cor. vi. 14—18; Rom. xii. 2, Luke vi. 20—26; &c. &c.

(f) See Dr. Croft’s Thoughts, &c.

Preface, and p. 50.

ments in their present state, Dr. Croft says, "Perhaps the Stage was never less exceptionable than at present. If it be not a *school of virtue*, it may be a source of *innocent amusement* &c." The Conductors of the British Critic are constrained to acknowledge, contrary to Dr. Croft, that "the *shameful indecency at present* visible in our theatres, makes it indeed difficult to defend them;" but at the same time, they offer several apologies on their behalf; and affirm of an eminent modern writer, that "his ideas concerning the stage are carried to a mistaken degree of strictness^b." Mr. Fellowes is zealous in their defence. In his judgment, the seeming "to consider the theatres as inauspicious to piety," is "raking from its ashes the spirit of Calvin, scowling with the moroseness of fanaticism.... Notwithstanding all the corruptions of the theatre," he believes "a great balance will remain in favour of their general tendency to promote the interests of virtue..... On the same ground," Mr. F. insinuates, that Mr. Wilberforce would not frequent the playhouse, "he might abstain from the senate or the sanctuary." But "the Divine Author of Christianity," Mr. W. is reminded, "eat with publicans and sinners." And "does he not know," it is added, "that virtue is proved by resisting temptation; and that he discovers the brightest integrity, who is chaste amid seduction, and incorrupt amid corruptionⁱ?—When then this Divine says his Lord's Prayer, he requests, that he may not be led into *temptation*: here he recommends deliberately going into it, for the proof and sublimation of our virtue!

The Antijacobin Reviewers favour us with a quotation of the passage from Mr. F. containing these and similar remarks; and say, "The admirers of the theatre will, we doubt not, acknowledge the *strength and truth* of it^k."—

(g) Ibid. p. 16. This Pamphlet was published in 1795.

(h) See Brit. Crit. for Sept. 1797, p. 302. (i) See his "Picture of Christian Philosophy," Oxon. 1799. (k) For Dec. 1799, p. 389.

This may not, however, prove doctrine for which the ministers of Christ will give an account with joy. It may not be found, that these entertainments have been innocent and useful, at that solemn period, when our offices, our time, our talents, “and every idle word which we have spoken,” must be accounted for^l.

Similar objections apply to other of the practices which these moralists class among “innocent amusements;” and for which, with almost one voice^m, they are strenuous advocates.—Either the diversions are, in some degree, evil in themselves, or in their tendency; or they are so constantly abused, and under such circumstances, that it is nearly impossible to partake of them, without partaking also of this abuse: for any of which reasons they may surely be avoided without fanaticism.

It is not indeed without some discrimination and reserve that diversions are vindicated and recommended. “Of Horse Races,” Dr. Croft says, “without doubt, the evil by far outweighs the goodⁿ.” There *are bounds* too, he appears to think, beyond which the Clergy ought not to proceed in these engagements. In answer to the assertions of Dr. Knox and Dr. Wendeborn, “that our public places of amusement abound with idle and dissolute Clergymen,” Dr. C. says, “This is not the case in Bath,” and that “Bath is as fair an instance as can be produced;” and that “the few Clerical Gamesters who are seen there, are spoken of with marked contempt, and just abhorrence^o.”

The zeal with which public amusements are yet prosecuted, that they are still “as profane, as loose, as exceptionable, in kind and in degree,” as they ever were, an eminent Prelate pathetically laments, in the first Assembly in the nation. This he considers as a decisive mark that God’s Judgments which are abroad have not yet brought us

(l) See Mat. xii. 36.

(m) See Dr. Croft’s Thoughts, p. 16; Mr. Clapham’s Sermon, p. 20, 21; Scripture Doctrine of Grace, p. 192; &c.

(n) Thoughts, p. 16.

(o) Ibid. p. 6. 7.

to repentance^s. And is it the business of the ministers of Jesus, to countenance those practices which are proofs of impenitence?

There are, no doubt, innocent amusements. And some Christians, it may be, have been too scrupulous respecting them. This however is certainly the safer side, and that to which genuine love to God will incline.—Besides, all things do not become all men. The conduct that, under many circumstances, might properly be connived at, may be highly improper to be sanctioned and encouraged by those who are set apart to be as the Salt of the Earth^t.

At any rate, in proportion as latitude is pleaded for in these, at least doubtful, matters, the claim to superior *strictness* in morals must be relinquished, which is all we have here to evince.

But it is not, it will perhaps be said, that part of the *Second Table* which respects a man's self, but that which respects his neighbour, the *social* and *relative* duties, on which the stress should be laid in morals.—Let us then indulge our opponents yet further, and take a specimen of their *strictness* on this branch of the subject.

A leading duty of this class, in the church's judgment, is, that of *Loyalty to the King* and *Subjection to civil Government*. Respecting the nature of this duty, her opinion is, that 'the powers that be, are ordained of God;' and that *as God's ministers* they are *in all cases to be obeyed*, except when "they command us to do any thing contrary to God's commandments:" and that in this instance, our duty is not to attempt to undermine their authority, or to compel them to change their system; but rather, to consider their indiscretion as the just judgment of God for the sins of our nation, and as a call to repentance; to exercise in a legal and peaceable manner, according to our station in society, that liberty of

(s) See the Bishop of Durham's Sermon before the House of Lords.

(t) See Mat. v. 13.

judgment and conduct with which the constitution we live under invests us; and, as far as this fails of success, “patiently to suffer all wrongs and injuries” for the truth’s sake, “referring the judgment of our cause only to God.”

This doctrine she illustrates so clearly, and inculcates so forcibly, as to exclude all doubt respecting her opinion, either in regard to its nature or importance^v. Two short quotations shall, however, warrant our assertion. Speaking of the “higher powers” then, she says, “All subjects are bound to obey them *as God’s ministers*, yea, although they be *evil*, not only for fear, but also for conscience sake. And here let us all mark diligently, that it is not lawful for inferiors and subjects, *in any case*, to resist and stand against the Superior Powers: for St. Paul’s words be plain, that whosoever withstandeth, shall get to themselves damnation: for whosoever withstandeth, withstandeth the ordinance of God^w.” Again, “What,” she says, “shall subjects do then? Shall they obey valiant, stout, wise, and good princes, and contemn, disobey, and rebel against children being their princes, or against undiscreeet and evil governors? God forbid^x.” This system she proceeds at large to show, is both absurd in itself, and contrary to the most express precept, and the general example, of scripture^y.

But all this is certainly very different from what Dr. Paley and his adherents teach. His simile of the flock of pigeons, and whole manner of speaking on the subject, certainly suggest very different ideas from those here inculcated, of the duties of loyalty and subordination. The simile is, in short, to this effect; that should we see a flock of an hundred pigeons in a field of corn, ninety and nine of which should toil and labour to heap up and protect for *one* all the choicest and best corn, and reserve for themselves

(v) See the Catechism; and the Homilies on Obedience to Rulers, and against Rebellion, passim. (w) Hom. on Obedience to Rulers, p. 65. (x) Hom. on Rebellion, p. 354. (y) Ibid.

only the chaff and refuse, and this one perhaps the weakest and the worst, which devours and wastes it with the greatest folly and profusion, we should “see nothing more than what is every day practised and established among men^z.”

“The oath of allegiance,” Dr. P. says, “excludes all design, *at the time*, of attempting to depose the reigning Prince, for any reason whatever^a.”——Does it not then follow, if this be all, that, the day after, or at any other time, whenever the subject shall have changed his mind, the obligation of the oath ceases? “It *permits* resistance to the King,” the Doctor adds, “when his ill behaviour, or imbecillity is such as to make resistance beneficial to the community^q.” “The justice of every particular case of resistance,” he says again, “is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expense of redressing it, on the other. But *who*,” he proceeds to ask, “shall *JUDGE* of this? *EVERY MAN*,” he answers, “*FOR HIMSELF*.” The decision must be formed by “the exercise of a *man’s private judgment* ;” or “by the *advice of others*, provided he be free to choose his Guide^b.” He further adds, “It may be *AS MUCH A DUTY*, at one time, to *RESIST GOVERNMENT*, as it is at another to obey it ; to wit, *WHENEVER* more advantage will, *IN OUR OPINION*, accrue to the community from resistance, than mischief^c.”

Now this, we must maintain, is very obscure and lax morality. It releases men from the plain precepts of the Word of God, which enjoin obedience to Governors, because his Providence has made them such, and which are intelligible to the meanest capacity, and leaves every man to act according to his own prejudices and fancy, or the influence of some designing leader ; as if the scriptures were wholly silent

(z) Moral and Political Philosophy, Chapter on Property, p. 91.*

(a) Ibid. p. 170.

(q) Ibid. p. 171.

(b) Ibid. Chapter

on Duty of Submission, p. 424.

(c) Ibid. p. 425.

* See Appendix, (c).

on the subject. It places a *Thus* faith St. Paul, and *Thus* faith Tom Paine, precisely on the same footing, as both are to be estimated only by their tendency.——Besides, whether it be confined strictly to politics, or extended to the relative duties in general, there is an absurdity upon the very face of the principle. It is, as the church justly represents it^d, in the ordinary course of its operation, making “the foot the judge of the head.”——“It would be absurd,” Dr. P. says, “to commit the decision,” when the government should be reformed or changed, “to *those* whose conduct has provoked the question, and whose own interest, authority, and fate are immediately concerned in it^e,” i. e. to the Governors.

But how, it may be inquired, in a Government like ours, combining the wisdom of ages, can the chief agents of it so effectually promote their own credit and interest, as by uniformly aiming at the happiness of the people? Is it not however more absurd, and infinitely more dangerous, to make the *Governed* sole judges in the case? In these, as Dr. P. observes, “in the most popular forms of civil government, the physical strength resides^f.” This therefore once excited to action, resembles an impetuous and utterly resistless torrent. And there is in the very constitution of our nature, an hatred of submission and obedience. This class of men also, as forming the majority in every nation, are destined, both by the express appointment of Providence and the ordinary course of Nature, to earn their bread by the sweat of their brow. Their situation therefore, under the very best administration of government, is necessarily that which they will conceive has the least to fear from any political change, and which will as necessarily most incline them to wish for it.

These circumstances also exclude them, in a very great

(d) Hom. on Rebellion. p. 354.
p. 424.

(f) Ibid, p. 406.

(e) Moral and Pol. Phil.

degree, from the advantages which learning, leisure for reflection, and the society of great and wise men, bestow. And how, in the name of common sense, can miners, mechanics, husbandmen, and the great body of subjects, whose attention has been almost wholly occupied about their respective callings, be any competent judges respecting the perfection of governments, and the most politic conduct of nations? How can persons so situated, decide with propriety on questions respecting War and Peace, Alliances and Commerce, and other intricate subjects of Government, on which the wisest and most virtuous of men, whose whole lives have been spent in such investigations, are divided? This is taking the Cobbler beyond his last with a witness! How amongst the many directly opposite opinions of faction shall honest men of this description know which to espouse? Yet, on the principle we are opposing, this is their *only rule of duty* in the affair; only *as they can see the public advantage* arising from one measure rather than another, are they bound to comply with any of them. Strict morality truly!

And can any persons really persuade themselves that this is the doctrine of Scripture? If there be a point respecting morals, upon which the Word of God is singularly explicit, surely it is in enforcing the very opposite doctrine; namely, that the duty it prescribes to one party, in any of the ordinary relations of society, does not cease because the correspondent duty is neglected by the other party^g. And in regard to that which respects the “higher Powers,” “the King as Supreme, and Governors” as having authority under him, Christians, as the church has largely shown, were enjoined to submit to, honour, and, in all things not contrary to God’s express commands, to obey them, “for the Lord’s sake,” and “for conscience sake,” when

(g) See g e. Ephes. v. 22; vi. 12; vi. 5—7; Coloss. iii. 18; 1 Peter ii. 18, 19; Rom. xiii.

such monsters as Nero were at the head of affairs ^h. And really, they who, with Dr. P., can infer the very opposite doctrine from Romans xiii. and 1 Peter ii. are prepared to make the scriptures teach just any thing or nothing.

The simile of the Apostle ⁱ, in respect to the different Orders and Ranks in the Church, is equally applicable to those of the State. The perfection of the Body consists in each member performing its own proper function; and deformity and confusion in the want of this. The exhortation in regard to duty in general therefore is, “that we study to be quiet, and to do our own business ^k,” and leave others to do theirs, or to answer for their neglect to their own master. — In a word, so far is the misconduct of our neighbour toward us, from dissolving our obligations of duty towards him, that the morality most peculiarly Christian, which only is consonant either with the precepts or example of Christ, is, to love, and to do good to those who hate us; to recompense to no man evil for evil; never to be overcome of evil; but to labour by unwearied acts of forgiveness and kindness to overcome evil with good ^l.

Such are the Writer's notions, in conformity with which he has elsewhere spoken ^m; and such, in effect, are the common sentiments of the subjects of this apology. See in particular in proof of this assertion, Mr. Milner's History of the Church ⁿ, and Mr. Walker's Sermons on the fifth commandment ^o; works which this class of divines universally approve. See also Mr. Dikes' ^p Thanksgiving-Sermon,

(h) Above, p. 245.

(i) 1 Cor. xii.; and Rom. xii.

(k) 1 Theff. iv. 11.; Rom. xii. 18.

(l) Mat. v. 39, &c.; Rom.

xii. 14, &c.

(m) See a Sermon, entitled “England's Causes for Thankfulness, preached Nov. 1798, by a Curate in the Country.”

(n) Especially the Chap. on Ecclesiastical Establishments, Vol. ii. and Preface to the second Edition of Vol. i.

(o) See Lectures on the

Church Catechism by Samuel Walker, A. B. Ser. 33—40.

(p) “Minister of the New Church at Hull;” see quotation from Dr. Croft above, p. 13.

1798; Mr. Robinson's^a "Serious Exhortation to the Inhabitants of Great Britain," previous to the Fast in 1795; Mr. Scott's "Observations on the Signs and Duties of the present times"; and in short, the general language of our Writers every where. "It is worth observing," says a warm and conscientious supporter of government, speaking of the teachers who steadily and zealously inculcate the true doctrines of the Church of England, "that these men, as might naturally be expected, are, perhaps, without exception, friendly to our ecclesiastical and civil establishments, and consequently, that their instructions and influence tend directly, as well as indirectly, to the maintenance of the cause of order and good government." "This," it is added, "is not thrown out rashly, but asserted on the writer's own knowledge." And where is the individual who has laboured more zealously, and more successfully, in this important cause, than a celebrated female writer^v of the same school? May it not be doubted whether even the exploits of a Nelson have contributed more toward the preservation of our national comforts, than her excellent Tracts have done?

Dr. Paley may still affirm, if he pleases, that our system "lays the ax at once to the root of all religion^w," and show, if he can, the superior strictness of his own. He will, however, surely not pretend to a greater coincidence with our church on this doctrine. She, he will observe, calls upon us to "mark diligently, that it is not lawful for in-

(q) Author of "Scripture Characters." (r) This work has been treated with severity; because in arguing with those Christians who will not go *all lengths* with us, Mr. S. intreats them, at least, "to join with us in this season of danger, in prayer for our country and for the church of God that is among us, as far as, after serious and careful deliberation," they believe they conscientiously can!!

See p. 29.

(s) See Mr. Wilberforce's Practical View, p. 490.

(t) Ibid. Note.

(v) Mrs. More.

(w) Above, p. 91.

feriors and subjects IN ANY CASE to *resist*, and stand against the superior Powers; he says, “It may be *as much a duty* at one time, to RESIST GOVERNMENT, as it is at another to obey it.”

We charge no persons with the Doctor’s sentiments, but those who professedly hold them. Some of our opponents, we know, as cordially disapprove of them as we do. We do not even say that it is for his discussion of this “particular moral virtue,” that he has Dr. Croft’s “warmest gratitude^x.” This observation however seems to force itself upon us, that it is no wonder our Government finds it necessary to strengthen the laws against Republicans, while in the first Seminary in the Nation our Sons are educated in principles like these.

We will next take the Duty of a *Superior* in Office toward an *Inferior*; namely, that of a Minister to his People.—No duty, surely, in the judgment of Divines, can be either more important in itself, or more intimately connected with the cause of morality in general, than this is. To have the charge of the immortal souls of a parish committed unto us! To be the appointed “messengers, watchmen, and stewards of the Lord!” To have voluntarily and solemnly engaged to “teach, admonish, feed, and seek after our flocks, that they may be saved through Christ for ever; and never to cease our labour, our care, and diligence, until we have done all that lieth in us, according to our bounden duty, to bring them to that knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness in life^d!—What duty can be more momentous in the estimation of those who really believe they must one day give an account of their stewardships; or, who really regard, either the honour of God, or the happiness of men!

(x) Thoughts, p. 24.

(d) See the Ordination Service.

“Every expression,” as the learned and pious Bishop of London observes, is applied to our office, “that implies *personal attention*, unremitting assiduity, vigilance and fidelity^q.” Nor is there in the Ordination vow, as another pious modern Prelate has observed, “the most distant reservation, for any *vicarious* discharge of the duties it imposes. Voluntarily, after the most solemn admonitions, the maturest deliberation, in the sight and hearing of God and of man, we vowed to watch every necessity, and seize every occasion, *within* our Cures, of discharging these duties^r.”

Personal Residence is also the express condition on which the designation to any church is obtained from the Bishop^s. “You will undoubtedly recollect,” says the former of these Prelates, addressing himself to his Clergy, “that when you are instituted to a benefice you do not say that you will execute the office by yourselves, or by your sufficient *deputy*. No: The Bishop does in the most express terms commit to *you*, and to *you only*, the cure of the souls of that parish, and you must in *your own persons* be answerable for their salvation^t.” There is too, in the case of Vicars, the obligation of an express Oath to this effect^v. “Residence is also made necessary by the unequivocal Law of the land^w.”

“When we look,” says the Bishop of Offory, “to the causes of the extinction of the Church of Rome, in so many countries, at the time of the Reformation, the declarations, even of their own historians, will direct us to search for them, principally, in the neglect of their Clergy to attend to their parochial duties, and to the more private and ordinary obligations of the Pastoral care^x.” A leading act of our Reformers therefore, was to make a law requiring the residence of ministers on their respective cures. Their wis-

(q) Charge, London, 1790, second Edition, p. 12.

Bishop of Offory's Charge, reprinted at London, 1797.

form of Institution.

(t) Charge as above.

form, and Burn's Eccles. Law, Vol. i. p. 164.

Vol. iii. p. 295.

(x) Charge, p. 46.

(r) See the

(s) See the

(v) See the above

(w) See Burn,

dom in so doing, the venerable Lord Kenyon affirms, none can doubt. Even the Bishop's dispensing with residence, his Lordship observes, does not alter the Law on the subject. "But independent of this," he adds, "upon *every moral* man's mind there must be a sense of duty impressed, that he ought not to receive the emoluments of his situation, without, as far as he is able, discharging the duties of it ^y"

Attention to this duty is moreover strenuously recommended by the unanimous voice of our most eminent Prelates ^z. In short, as the Bishop of London expresses it, "Nothing but extreme ill health, or some other equally just and powerful impediment, can excuse an Incumbent from that residence which is *required by the laws of the land both civil and ecclesiastical, as well as by every motive that can bind the conscience, or influence the conduct of an honest man* ^a."

In spite however of all this, Dr. Croft, the Vicar of Arncliffe, is a strenuous advocate for Non-Residence. According to his sublime morality, these obligations may be all conscientiously neglected. In his judgment, this most weighty duty of a minister towards his parish, may be faithfully discharged, although he seldom comes near it.

"The evils of non-residence and pluralities," he says, "are common subjects of declamation . . . But were the hopes of ecclesiastics still more contracted, all the great abilities of the Country would have recourse to other professions and callings ^b." "In the rage for reforming, *many pleas for non-residence* were omitted, stronger than some of those which are allowed. I humbly conceive, notwithstanding, that more latitude of construction is admissible. Be this as it may, (that is, clearly, be the *law* what it may) let benignity

(y) See Note (i) 220, above. (z) Besides the Charges already mentioned, see those of the Bishops of Durham, Rochester, Lincoln, Exeter; and to use this last Prelate's language, "almost every charge of every Bishop." (a) Ch. p. 11. (b) Thoughts, &c. p. 36.

in the ordinary, and in all other persons concerned, supply the defect^c.”

The pleas suggested by the Dr. which the legislature has omitted, are, “any unfortunate dispute concerning tithes,” and the consideration how little towards a reformation of his parish the incumbent himself can effect!! In the former case, “it is certainly,” he says, “much more advisable” for the minister “to change the place of his residence, and to live where he can live in peace and tranquillity^d.”

Those Prelates who are strenuous in requiring attention to this duty, Dr. C. abuses; and reminds them, that “the great concern of Bishops is not to impose improper restraints, or to fasten harsh imputations upon the body of the clergy^e.” In answer to Archbishop Secker, who, in a passage quoted by Mr. Gisborne, censures Pluralists who do not comply with the express condition of the instrument of their dispensation^z, Dr. C. asks, “Whether His Grace reflected how inconvenient and expensive this would prove to many?” “Let the bond therefore,” he says, “be abrogated, and while the clergy do all they can in their respective stations, let them oppose with unremitting zeal the narrow rules of ecclesiastical Martinets, who, having found a smooth and easy path to liberal emolument, calmly recommend disinterestedness and humility to others, and would lay upon them burdens grievous to be borne^f.”

“Still,” he adds, “the wickedness of the world is owing to the non-residence of the clergy . . . Surely men’s abilities and exertions are not to be measured by their incomes. Therefore why so much declamation against Curates^g?” The declamation is not against Curates, but against Principals for absenting themselves; and with many weighty reasons for this complaint, Dr. C. may be supplied by the Bishop of

c) Thoughts, &c. p. 38. (d) Ibid. p. 45. (e) Strictures on Paley and Gisborne, p. 142. (z) See Burn, Vol. iii. Ch. on Plurality, p. 108. (f) Ibid. p. 151. (g) Thoughts, p. 44.

London. The conclusion of his Lordship's remarks on the subject runs thus: "In short, let him (the Principal) be ever so careful in the choice of his substitute, is he prepared to answer, as he must, at the tribunal of Christ, for every neglect that has happened, every soul that has been lost among those committed to his care, and whom perhaps he has never seen or thought of for months and years together? This is a most awful consideration; and I leave it to the serious attention of every one whom it concerns^h." Now, it is unnecessary to add, that Dr. Croft's sentiments are not singular on this head.

Leaving then every other part of a minister's duty, every other reason the Dr. may have for wishing that charges from the Bishops to the Clergy might be delivered in private, or in Latinⁱ; this we must insist upon, that they who thus vindicate and plead for the *violation of, the laws of the land, the laws of the church, the express condition on which they are instituted to their Benefices, the admonitions of their Ordinary, their own solemn Oath, and "every motive that can bind the conscience, or influence the conduct of an honest man,"* must for ever be silent about inculcating STRICT MORALITY.

Another duty of immense importance to society is that of *Veracity*.—In proportion as men deviate from Truth they destroy mutual confidence, throw every thing into confusion, and utterly unfit themselves for converse with each other. There is, accordingly, scarce any virtue more urgently recommended to Christians, than universal sincerity and simplicity in their deportment^k; there is no vice against which the laws of Christ are more awfully severe, than every species of lying.

Are then these guardians of morals *strict* on this point? No.

(h) Ch. p. 13.

(i) See his *Strictures*, p. 155; and *Thoughts*, p. 38.

(k) See Mat. v. 37; 2 Cor. i. 12; ii. 17; Titus ii. 8. 9.

(l) John viii. 44; Acts v. 3, 4; Rev. xxi. 8.

There may be cases, according to Dr. Croft's casuistry, when this abomination to the Lord is absolutely necessary.—Speaking of the conduct of Medical Gentlemen toward their patients, Mr. Gisborne properly observes, “They are at liberty to say little, but let that little be true. St. Paul's direction ‘not to do evil that good may come,’ is clear, positive, and universal.” Dr. Croft's stricture here is, “There may be cases in which it may be absolutely necessary to DECEIVE a patient^m.” He talks also of “a PARDONABLE LYE.” “The casuistry of lying,” however he thinks, “is not in all instances regularly adjusted. Some,” he says, “have made it *malum per se*. If this were the case, it could no more be allowable to lye under any circumstances, than it could be to commit fornication or adultery.” But “*to tell a lye for charity, &c.*” he says, “hath not only been done at all times, but commended by great, and wise, and good menⁿ.” This surely rather resembles apology for the violation of the duty of veracity, than strictness upon it.

The celebrated moralist, Archdeacon Paley, also enumerates a large class of direct and intentional “falsehoods which,” he says, “are not lies,” and “not criminal^p.” Amongst these are specified “jest,” “tales to create mirth,” “a servant's denying his master,” affirmations “where the person you speak to has no right to know the truth, or more properly where little or no inconvenience arises from the want of confidence,” discourse to children, &c. “for their own advantage,” &c. &c.^q “Many people,” he observes, “indulge in serious discourse a habit of fiction and exaggeration.” Such persons then, it might appear, certainly violate the precepts of scripture respecting veracity. But no: “So long,” the Dr. says, “as the facts they relate are indifferent, and their narratives, though false, are inoffensive, it may seem a superstitious regard to truth, to censure them

(m) Strictures, p. 163. (n) Ibid. p. 6. (o) Ibid. p. 35. Note.

(p) Moral and Polit. Phil. Ch. on Lies, p. 154, 155.

(q) Ibid.

merely for truth's sake." He expresses however some faint disapprobation of this conduct, and adds, "White lies always introduce others of a darker complexion^r." This to some persons would appear a sufficient reason why such lies should be prohibited. But clearly, whatever may be the *conveniency* of this Divine's morality, it has no claim to strictness.

Very similar are the notions of Professor Hey on the point.——"Veracity," the Doctor says, "may perhaps be most conveniently defined, an *habitual* abstinence from falsehood." And "falsehood," he adds, "is deceiving those whom we undertake to inform, by the use of signs, agreed upon between us^s." To tell a lie *occasionally* therefore, is no breach of this duty; nor is there any guilt in deceiving all who do not come under these circumstances. —In illustrating this definition, and proving how frequently there is apparent, and no real falsehood, the learned Professor shows, how, without speaking falsehood, we may use words in a sense as different from their literal and obvious signification, as it would be "to call the Sun by the name of Moon, and the Moon by the name of Sun^t;" or of course, to call white black, and black white!

Among other instances of this kind which are produced, we have again that of a servant's denying his master; that is, saying, "My master is not at home, when his master is really within^v." "Archbishop Secker, being asked about this matter," the Dr. says, he has been told, "answered," 'The *first* man that used this excuse when he was really at home, told a lie^w,' And can there be a doubt but that nine times out of ten when it is used, it is a lie still? There has certainly been no express and general agreement, that these signs or words should perfectly change their meaning; nor have they tacitly, or by any other method, acquired a new

(r) Ibid. p. 157.

(s) Vol. ii. p. 8.

(t) Ibid. p. 11.

(v) Ibid. p. 12.

(w) Ibid.

meaning which is so generally understood either in town or country, that nine persons out of ten would not be *deceived* by it. The person using them in such a sense would therefore, in general, deceive those he undertook to inform, and according to the Doctor's own definition would be guilty of falsehood. The same might, of course, be shown of every similar instance.

And how different, how exceedingly different, is all this from the injunction of our Divine Master, "Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil^x." And what a door does it not open for subterfuge and evasion! Whatever may be its effects upon learned casuists in their studies, should such principles obtain in common life, what hold could mankind have of each other?

The evil however assumes a still more solemn aspect when an "Oath for confirmation" is concerned. This is the highest security for good conduct that mankind can possibly obtain from each other. In proportion as the obligations of an Oath are relaxed, peace, property, reputation, and life itself, are endangered. Whoever therefore attempts to tamper with truth under these circumstances, whoever, in any degree, weakens this solemn bond, does in that degree, the very greatest mischief to society.

Yet, whether these Sticklers for the *social virtues* are clear in this matter, highly deserves their consideration. To some persons it appears, that their doctrines and conduct must have this tendency, in respect to, the oath of allegiance explained as above^y; the oaths respecting residence already noticed^z; that against Simony which regards the purchase of presentations and advowsons, a practice which Dr. Croft also defends^a; and their solemn engagements to teach according to the plain and literal meaning of articles, the plain

(x) Matt. v. 37. (y) Above, p. 246. (z) Above, p. 252—254.
(a) Thoughts, p. 44.

and literal meaning of which they either professedly reject or ingeniously evade^b.——We stop not further to show how diametrically opposite their conduct, in each of these instances, is, to the express terms and tenour of their engagements. Neither say we how far, under such circumstances, they may fancy themselves sincere. But, whatever becomes of integrity, for those who act thus to pretend to *strictness* in morality, is an insult to common sense.

A further Virtue belonging to this class, and to which our opponents lay an exclusive claim, is that of *Candour*. Having engaged to teach one specific body of doctrine, which we believe to be agreeable to God's word, to this we conceive it our duty to adhere; and we dare not, like them, “not esteem any particular opinion concerning the eucharist, the trinity, satisfaction, and original sin,” essential to salvation; and affirm after our subscription to an Athanasian Creed, that “Pelagius was a true Christian^c.” As Ministers of a Church which inculcates the necessity of practical Christianity^f, and as Stewards of those Oracles which declare, that “without holiness no man shall see the Lord^g,” we dare not cry, “peace, peace,” to the wicked, and those who are mere nominal Christians: We dare not aspire after that Candour which does away the turpitude of a man's own conduct, by “tolerating all the vices committed by others^h.” We dare not affect “that senseless cant of charity, which insults the understandings, and trifles with the feelings of those who are really concerned for the happiness of their fellow-creaturesⁱ.” We dare not, in short, encourage any to consider themselves Christians indeed, except those who actually believe the doctrines, and, in the ha-

(b) See above, Chap. i. §. 2; Chap. 2; and below, Chap. viii. §. 1.

(d) See Bishop Watson's Charge, 1795, p. 66.

(e) Nor. Lect.

Vol. iii. p. 142.

(f) See Chap. iii.

(g) Heb. xii. 14.

(h) See Strictures on Female Education, p. 37.

(i) Practical

View, &c. p. 432.

bitual tenour of their lives, comply with the precepts of Christ. Neither dare we, after their manner, explain away the strong language of Scripture and our Church, respecting the punishment of finally impenitent sinners, and suggest our doubts whether “*all men*” may not “be happy ultimately^k.” It is, we conceive, infinitely more safe and more becoming, to imitate Christ and his Apostle, and “persuade men to flee from the wrath to come^l.”

Hence, we are represented by our opponents as harsh and illiberal bigots, men, “who with uncharitable zeal deal damnation round the land^m.” “It certainly is our opinion,” say the Antijacobin Reviewers, “that no man ever did, nor ever will, write decidedly, on the Calvinistic side of the question, as becomes a Gentleman, a Scholar, and a Christian. . . . It seems to be of the essence of their principles to render those who hold them sour and uncharitableⁿ.” These Gentlemen, on the contrary, make high pretensions to candour and liberality of sentiment; “thank God that they feel no portion of that odium theologicum,” which leads divines “to speak harshly or disrespectfully of those who may happen to dissent from them;” and value themselves on “creating conciliation and promoting peace, by recommending mutual forbearance^o.” A very few specimens however will shew, that they have little ground for this boast.

Candour, in its genuine scriptural import, is, the treating the principles, actions, and characters of others as favourably, as is consistent with what, after proper inquiry, we esteem truth, and a good conscience. It is therefore something perfectly distinct from *indifference* to all principles

(k) Above, p. 137, 138; and Nor. Lect. Vol. ii. p. 390. See Appendix. (l) 2 Cor. v. 11; and Mat. iii. 7. (m) See Dr. Croft's Thoughts, p. 49; Antijac. Review, for April, 1799, p. 367—9; Mr. Clapham's Sermon; &c. (n) See Rev. for November, 1799, p. 259. (o) See Daubeny's Appendix, p. 637; Croft's Strictures; &c.

and all actions. It is compatible with every other divine precept, and is therefore compatible with “contending earnestly for the faith^p,” and “abhorring that which is evil^q.”

But first, a *captious disputations* mode of procedure, a disposition to make a man an offender for a word, a censuring with severity what is unimportant, or doubtful, or not sufficiently understood by us, every thing that resembles “beholding the mote in our brother’s eye and neglecting the beam in our own^r,” is certainly a violation of this duty. Yet of this kind is much of the conduct of these divines. Mr. Ludlam’s shall serve as a specimen.

Thus then, when Mr. Robinson remarks, “that men are unwilling to *accept* the salvation provided for them,” Mr. Ludlam produces it as an evidence of his extreme confusion and obscurity, and exclaims, “just as if salvation resembled any other gift^s!” Yet only three pages before, Mr. L. himself mentioning Christ, speaks of “the benefits vouchsafed to such as *accept* his salvation.” And in another place, he speaks of those who “are inclined to receive the Redeemer and *accept* his salvation^t.” Now on what principle, except a disposition at all events to cavil, Mr. L. can object to a term in Mr. Robinson’s divinity, which he repeatedly uses in his own, he will scarcely explain to us.

Of the same kind, but somewhat worse, is Mr. L’s. treatment of this Divine’s expressions and sentiments respecting the Union of believers with Christ, the Spirit, Grace, &c. when he only uses the common language of our most celebrated divines on these subjects^v. Of the same kind is his severe censure of Mr. Milner respecting justification; who, he says, “cannot see the difference between pardon and acquittal^w ;” when a main object with Mr. M. is to make

(p) Jude iii.

(q) Rom. xii. 9.

(r) See Mat. vii. 3—5.

(s) Four Essays, p. 105.

(t) Six Essays, p. 45.

(v) See

above, Ch. vi. § 3.

(w) Six Essays, p. 56, and above, p. 182.

this distinction, and to insist on the necessity of the latter, which Mr. L. considers impossible.

A general charge advanced by Mr. L. against those who are the objects of his strictures, is their *positiveness*. "The whole tribe" of them, he says, mistake "the positiveness of opinion for the convictions of reason^x." "They have treated those," he says again, "who only desired to know their meaning with all the arrogant assurance of papal infallibility, and all the crocodile compassion of inquisitorial bigotry^y."—Yet the ordinary style in which his dogmas are enforced, amounts to this: "it is so, and *must* be so; it is so, and *can* be no otherwise:" His ordinary method of characterizing every contrary sentiment is, to denominate it "absurd," "unintelligible," or "impossible."

Thus, in opposition to Mr. Robinson, and the generally prevailing sentiments of the Orthodox on these points, he says, "God is, and only *can* be God by office, whatever may be said^z." "The moral obligation of his creatures, . . . to yield him a willing obedience, arises, and *can only* arise, from the benefits he has been graciously pleased to bestow upon them^a." "Love *only* does, it *only can*, spring from love^b." "It *can only* be for *our* sakes, that he will permit the worship of no other object, and that he will not give his glory to another^c."

The common explanation of the doctrine of the atonement, which supposes "the sins of mankind to be transferred to Jesus," Mr. L. says, is "*absurd and unfounded*^d." "Were such translation," he adds, "*possible*, the word character could *not possibly* have *any idea* affixed to it, or be capable of *any signification*. For character *is*, and *must* be personal; it arises, and *can only* arise from the con-

(x) Four Essays, p. 44.

(y) Ibid. p. 60.

(z) Ibid. p. 69.

(a) Ibid. p. 74.

(b) Six Essays, p. 46.

(c) Ibid. p. 40.

(d) Ibid. p. 37, Note.

duct of the individual; and *can* no more be transferred or imputed to him, than the actions or consciousness of one man, can be made the actions, or consciousness of another man. To support this *absurd*, and *impossible* notion, the sufferings of Christ are called by those who maintain it, what they never are called in scripture, a punishment, though they *neither had*, nor *could possibly* have, any thing but pain in common with punishment ^c." And the speaking of God "as being pleased with, delighting in, and receiving complacency from" these sufferings, is, he says, to attribute to him "the more than *savage brutality* of the Roman Soldiers ^f." And the remark respecting this opinion quoted by Mr. Wilberforce, Mr. L. tell us, "is both *false* and *foolish* ^g."

Again, "The curse of the law," mentioned Galatians iii. 13. Mr. L. says, "*cannot* mean the punishment annexed to the violation of the Christian law: and whatever may be meant by Christ's being made a curse for us, in order to obtain our redemption, it *cannot* be understood of his suffering the penalty of *any* law ^h." In explaining his own meaning on the above passage, in respect to Christ's death, the Apostle, Mr. L. observes, "says nothing about the *mode* of its operation; about *any translation of guilt; any commutation of punishment; any standing in our law-place*: matters either UTTERLY IMPOSSIBLE, OR UTTERLY UNINTELLIGIBLE ⁱ."

All this, surely, is positiveness in the extreme; and Mr. Ludlam's censure of others for this fault, strongly reminds us of the quick-fightedness reprehended by our Lord ^k, but by no means of the candour commended by his Apostle ^l.

But to proceed to what is unequivocal on the point. If there be such a fault as the violation of the law of candour, it is the involving in one general and unsupported

(e) Ibid. (f) Ibid. and p. 37. (g) Ibid. (h) Ibid. p. 19.
 (i) Ibid. p. 22. (k) Mat. vii. 3. (l) 1 Cor. xiii.

charge of weak or wicked, whole bodies of men who differ from us, and continually loading them with harsh imputations, and opprobrious names. Yet this is the manner in which these Gentlemen treat the objects of their strictures. If their candid portrait of us be correct, we are a body of weak enthusiasts and designing hypocrites; a class of men, not only destitute of learning, reason, and morality, but who depreciate, revile, and reject these attainments; a species of monsters or lunatics, who neither think, nor feel, nor act, like rational creatures. A few passages, taken from numberless others to the same effect, shall substantiate this assertion.

Thus then, Mr. Ludlam, opposing Dr. Knox, says, "But he had a system to maintain, and then *adieu to sense, meaning, context, connection, grammar, and sometimes to COMMON HONESTY^m*." And this too, he says, with an immediate reference to the very excellent and candid Mr. Hervey! And for what? Truly, for affirming that our ninth Article teaches, that "Original sin is the fault and corruption of every man that naturally is engendered of the offspring of Adam"ⁿ!!—The same candid charge, in nearly the very same words, Mr. L. prefers against Mr. Robinson, and, in effect, against the whole class of such writers, in his former work^o. In another place he thus tauntingly exclaims: "The piety of certain persons is right, because their faith is true; and their faith is true, because their piety is right. No wonder Mr. Joseph Milner and his friends should reject reason, and reprobate Locke^p."

Under a vast deal of pretensions to Candour, and Gentlemanship, and Brotherly Kindness, it requires the utmost stretch of Mr. Daubeney's charity to believe any professors of Christianity in a state of salvation who differ from him in external matters: At the best, they can only, he main-

(m) Six Essays, p. 58.
p. 89.

(n) Ibid, Note.

(o) Four Essays,

(p) Ibid. p. 64.

tains, be left to the *uncovenanted* mercies of God^s. He would persuade his reader that he has qualified “him to form a decided opinion on his subject,” “by an appeal to historic fact^r,” when this *historic fact* consists only of a few *partial* and sometimes wholly *inadmissible* extracts, and when the main body of legitimate and decisively contrary evidence on the point, is not so much as glanced at^s. He details false and malignant representations of his opponents’ sentiments, which are collected from the writings of professed scorners^t. He almost constantly grounds his reasonings and conclusions upon consequences deduced from their doctrines, which they do not admit^m. He charges them expressly with maintaining “a religious system, consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy^v; a system which “teareth up the very foundation of religion, induceth all manner of profaneness in the world^w,” and is “an artifice of the Devil^x; &c. &c.”——So much reason has Mr. Daubeny to “thank God” for his great attainments in Candour, and the possession of a “temper” which will not suffer him “to offend,” or “to speak harshly or disrespectfully of those” who differ from him^y! With such propriety is this writer puffed off as a perfect model of these virtues^z!

Dr. Croft’s common appellations for us are those of “fanatical divines;” “clerical enthusiasts;” “enthusiastic preachers, who have received episcopal ordination^a.”

(q) Guide, p. 178—182; and passim. (r) Appendix, p. 262.

(s) Compare his Appendix, Letter iv, with Chap. ii. § ii. above.

(t) Guide, p. 81; and Sir R. Hill’s 4th Letter. (m) See Ap-

pendix, p. 222. (v) Ibid. 249. (w) Guide, p. 81. (x) Ap-

pendix, p. 303. (y) See Appendix, p. 637. (z) See the

Review of his Works, and those which they have occasioned, in the Antijacobin.

(a) See his Thoughts, p. 29, 31; and Strictures, p. 145.

The objects of Mr. Polwhele's strictures are, "sanctified denouncers of damnation," "hypocrites," "liars," "fools," "knaves," "rogues and debauchees^b." After certain hints, in Mr. P.'s manner, about "favours, presents," &c. from "*elect ladies, and honourable women*," he proceeds thus: "This familiar intercourse of the teachers with their people, must often be improved into an union of the sexes, as refined as that of Father Confessors with their relenting daughters. . . . Whilst the pastors are thus occupied, the lambs run mad; the rest are wolves in sheep's clothing—in other words, the more ignorant part of the Lord's people are actually deprived of their senses, and the wiser turn rogues and debauchees. . . . Amidst the doubts of his distracted followers, the chambering and wantonness of the sanctified denouncer of damnation are brought forward into open day^c." Speaking immediately of Dr. Hawker, his *doctrines*, Mr. P. says, are "most absurd and dangerous," "impious, blasphemous^d!" His *Christian* "returns home in despondency, . . . unfitted for the commerce of life, and dreading the approach of death;" or "looks down, with supercilious contempt, even on his nearest relations; and, damning them to eternal perdition, exults in the blessedness of the saints^e:" And as to *himself*, he has "relinquished all pretensions to the character of a gentleman;" he is "a person whom gentlemen must despise and shun;" "a crowd-catcher," "an enthusiast," "a fanatic," a "hypocrite," under the influence of "madness," and likely "in a puff, to expire an atheist^f;" &c. &c.

In this manner writes the Vicar of Manaccan, with the "sole view," as he tells us, "to promote the glory of God, and the edification of his people^g." In this strain writes

(b) Letter, p. 63, Note; 79—83; and 3d Letter, p. 15.

(c) Ibid.

(d) Letter, p. 41.

(e) Ibid. p. 58.

(f) Third

Letter, p. 6, 15, 17, 22; 2d Letter, p. 12, 18, 30.

(g) Second

Letter, p. 24.

Mr. Polwhele, who, at the same time, reminds us, “that when our Saviour was reviled, he reviled not again^h ;” and who gravely says, “Let us no more interfere with one another in the spirit of contention ; but let each individual pursue his course, according to his belief and his conscience. . . . Let us look on our fellow-christians with eyes of candour, of compassion, and of brotherly love ; ready to make allowances for the infirmities common to many, and to assist our weaker brethren by every act of kindnessⁱ.” In this style does Mr. P. treat a divine, whom he once publicly characterized “*eloquent,*” “*ingenious and pious ;*” to whom he has expressed “*a lively sense of obligation, which he felt in common with the rest of the public, for an Author who had delighted and informed his mind ; and of whom he still says, that he is ‘the most popular preacher in the diocese^k.’*” But Dr. Hawker has, it seems, perfectly changed his theological sentiments. “In your ‘Sermons on the Divinity of our Saviour,’ Mr. P., addressing the Doctor, says, ‘you tell us, that ‘our best deeds are largely tinged with a mixture of infirmity.’ But in your later publications you affirm, that ‘we cannot do a good deed, or even think a good thought,’ and that ‘we are wholly corrupt and depraved in our highest attainments BY NATURE.’ Quantum mutatus ab illo !” Mr. P. therefore exclaims. “And yet,” he adds, “it seems, because I once praised you, I must pursue you still, through all your changes, with applause^l !” These are Mr. Polwhele’s expressions of admiration. Perhaps the reader may now think it his turn to admire.

Our Antijacobin friends highly applaud Mr. P.’s achievements ; and, precisely after his manner, style us “Sepa-

(h) Letter, p. 77.

(i) Ibid. p. 90.

(k) See Mr. P.’s Review of Dr. Hawker’s Sermons on the Divinity of Christ, in the English Review for April, 1793 ; and Mr. P.’s 2d Letter, p. 13—18 ; 3d Letter, p. 6.

(l) Second Letter, p. 30, Note.

ratists," "Sectaries," "Seceders," "Methodists," "Schismatics," "Deceivers^m," &c.—The Author whom Mr. Clapham so "earnestly recommends," is, if possible, more abusive. His impartial representation of us is, that we "set up faith in opposition to a good life;" "make war upon reason and upon all the plain duties of man;" grant men "a dispensation from the observance of the moral law of God;" "open the prospect of everlasting happiness to sinners of every degree without an absolute forsaking of their sins," and "go a recruiting for the Devil;" and that "all they can know of our preaching is, that it is not a good life," that "it is something very averse to morality^c."

All this surely is a singular method of "creating conciliation, promoting peace, and recommending mutual forbearance!" Surely it was not thus our Divine Master taught his disciples "to love one another!" Can the utmost stretch of Candour itself consider all this candid! We, doubtless, may be defective in regard to this virtue, but we must out-herod Herod to exceed this degree of violation of it.

We will only further just mention the virtue of charity, as it consists in *benevolence* and *beneficence* toward our fellow-creatures.—To this virtue our opponents also make high pretensions, and represent our doctrines as hostile to it. We see not however any traits of superior strictness on this head, in their treatment of their theological antagonists, already noticed^d. We recognize no extraordinary concern for the temporal and spiritual welfare of their parishes in their arguments for habitual absence from them^e. There is nothing here which reminds us of the Apostle's affirmation, "I seek not your's, but you." This principle seems

(m) Review for April, 1799, p. 361; and June, p. 211, 212.

(c) Page 13—28.

(d) Page 259, &c.

(e) Above, p. 253, &c.

rather to be inverted, and those of pure selfishness to be acted upon. We perceive not how this zeal for men's most important interests, they would be thought to possess, is compatible with their extreme severity against the errors of zeal in others, and their indifference to those of idleness and dereliction of duty. Yet so it is, a fellow-minister scarcely can render himself an object of their general reprehension through *carelessness*, but if any are led to act or speak indiscreetly through *zeal* in the execution of their office, all mouths are open against them, and they are immediately shunned as Enthusiasts and Fanatics.

And yet, surely here, if any where, it becomes us to act "with all our might." Unless we will admit, what so many would insinuate, that our religion is indeed all "state-craft and priest-craft," a mere contrivance to over-awe the multitude; unless we will admit, that our doctrines respecting a future state are, in themselves, of no importance at all, we must admit that their importance is immense, and that in proportion to this importance should be our exertions in inculcating them. Charity towards men, it should be considered, is very different from a partiality for them, when judging of their religious state and character. The latter is generally the effect of mere selfishness, and disposes us to conclude favourably concerning them without sufficient evidence; the former is disinterested and solicitous respecting their welfare, not so much disposed to believe the objects of it safe and happy already, as to use every endeavour to make them so.

Let the reader say whether party he would be most inclined to suspect of want of charity, from the following description given of his opponents by Mr. Polwhele. "They affect," Mr. P. says, "a more than ordinary degree of charity towards their unfortunate brethren. Leading honest labourers and artificers astray by the seductive power of their eloquence, they work the ruin of numerous families; and then put the rich under contribution, in order to

relieve the necessities of the poor. They institute asylums and hospitals; and move heaven and earth in support of their charitable foundations; over which they 'reign as kings.' In favour of an alms-house, they solicit the great, and circumvent the lowly; impose on credulous men, and 'lead captive silly women;'—'damn' the sinner, and deify the saint; administer medicines to the sick, and dictate the wills of the dying^z."—Now *some* credit is due to the representation of an opponent. Strip then this account of the colouring, which possibly a want of charity may have given it, and we have the strong testimony of Mr. P. in proof of the extraordinary charitable exertions of the persons censured. At any rate, this is surely a curious charge to prefer against those, who, at other times, are represented, as making religion consist almost wholly in faith and devotion, and as regardless of that part of it which enjoins charity towards man^y.

But what shall we say of the extent and disinterestedness of Mr. Ludlam's morality on this point? "There is nothing *morally* wrong," this advocate for exalted charity affirms, "in him who feels more acutely for the loss of a little finger, than for all those who perish in a great battle in Germany, by an earthquake in Italy, or the plague in Turkey^f." Mr. L's. proof of this doctrine is, "because neither reason nor revelation command a man to love his neighbour *more* than himself."—But to do this, he must feel more acutely for his neighbour's loss of his *little finger*, than for the loss of his own. But the man who conceives there is nothing morally wrong in being more affected about such a trifle which concerns himself, than the destruction of many thousands of his fellow-creatures, must surely disclaim high pretensions to philanthropy. Such a minister of the gospel is little likely "very gladly to spend

(z) Letter, p. 78.
Essays, p. 108.

(y) See above. p. 234—236.

(f) Six

and be spent^g for the good of others; or, if occasion should require it, “to lay down his life for the brethren^h.”

And ought that Minister of Jesus to boast of superior Christian charity, who is an Apologist for that stigma of our renowned nation, that monstrous traffic in human flesh, the African Slave Trade!—Yet such is Dr. Croft. Thus, speaking on the subject, he says, “What evils they (the Negroes) really labour under, is not in my power to determine.... Particular instances of cruelty will no more be conclusive against planters in general, than Mrs. Brownrigge’s conduct, against all masters and mistresses of parish apprentices. Appeals to Scripture are worse than useless; it is somewhat profane to appeal to a sentence which has never been pronounced by the sacred penman. To make it kidnapping, is to aggravate the guilt of it, whatever that guilt may be, and without an actual survey of the islands no adequate judgment can be formed.... The advocates for abolition have certainly accumulated much unmerited abuse upon the planters.... If we can abate the virulence of mutual invective, an intermediate way will probably be found, which may satisfy the wishes of all parties, and be *perfectly consistent* with the benign spirit of the Christian religionⁱ.” This is inculcating universal benevolence with a witness!

This then is the ground these Divines have for congratulating themselves, suspecting the church, and censuring us, in regard to the RULE OF MORALS—WE, in strict adherence to our Guide, prescribe a *perfect standard*, even the whole moral law of God. Perfect conformity in heart and conduct to this law, we maintain, is the duty of all men; and that after this conformity they ought continually to labour.—THEY, in the stead of this, substitute

(g) 2 Cor. xii. 15

(h) 1 John, iii. 16.

(i) Preface to Strictures, p. 6, 7.

some vague and indeterminate rule of conduct, which they call *sincerity*: They insist not upon the *conversion and renovation of the heart*, in those who have been educated Christians: They account little of the immediate duties of the *whole first table* of the law, or allow them only a secondary importance: They censure us for our strictness in regard to what chiefly concerns a *man's self*, and tolerate various kinds of public dissipation: And, so far are they from being strict on those branches of morality into which they nearly resolve the whole of it, on the *relative and social* virtues; so lax are the notions of some of them on the duties of subjects to their governors, and of ministers to their people; so little reason have they for boasting, with respect to the virtues of Veracity, Candour, and Charity.

Hence it is, that, as the eminent Bishop Horsley observes to his Clergy, when a man affirms that he “is a *moral man*,” he means nothing more than that “he is no murderer, no adulterer, no thief, no liar, no spendthrift^k.” Yet this is the morality concerning which we hear such a continual boast! These are the good works which are to contribute so much toward obtaining heaven and immortality! “With nothing more of the Christian character about him,” his Lordship proceeds, “than is supposed to be contained in the negation of these crimes, he (i. e. such a professor of Christianity) hopes to find admission into the kingdom of heaven; for, if at any time he hath chanced to drop in, while you have been preaching, he has heard you tell your congregation that Morality is all in all^l.”

(k) Charge, p. 22.

(l) Ibid.

SECTION II.

Concerning the SANCTIONS of Morality.

BUT, it is of little importance, it will be said, what our Standard of Morality is, if we destroy its *Sanctions*, and dispense with its *necessity*. Let us examine then whether or not this is in any degree the case? Good works, we have maintained, are neither the *meritorious cause*, nor the *appointed condition* of justification. Let us inquire whether it from hence follows, that we have either no necessary use for them, or no proper sanctions by which we enforce them. The body of those whom our doctrines concern constitute two classes, the righteous and the wicked, or believers and unbelievers; it may be proper therefore to attend to their bearings on each of these classes of men.

Now, it must be admitted, that this doctrine of justification, will have the same aspect on morals, when taught by us, which it has when taught precisely in the same manner, by our church. In whatever way therefore *she* can inculcate morality consistently with it, *we* can consistently imitate her. The church too, it has appeared, is in some degree implicated in the charge to be refuted^m. To her procedure on the subject we will therefore particularly attend.

And first, Our church secures the interests, and inculcates the necessity of morality, by considering Good Works the *natural fruit*, and *necessary effect*, of that faith which justifies.

On this point she is most full and decisive. “ By all the

(m) Above, p. 221.

declaration of St. Paul," she says, "it is evident, that the true, lively, and Christian faith, is no dead, vain, or unfruitful thing, but a thing of perfect virtue, of wonderful operation and strength, bringing forth all good motions and good worksⁿ." "True faith," she affirms, "doth *ever* bring forth good works^o." "Good works," she teaches, "are the *fruits* of faith, and follow after justification^p." This is the import of the epithets "true," "quick," and "lively," which she annexes to it, and the characteristic by which she constantly distinguishes it from all counterfeits, that "it liveth and stirreth inwardly in the heart," "worketh by charity," "and is fruitful in bringing forth good works^q." She subjoins, accordingly, to her definition of this faith; "whereof doth follow a loving heart to obey God's commandments^r." She declares most expressly and repeatedly, that where "these fruits do not follow," men are *destitute* of the true faith; and that if they *pretend* to have it, they "deceive themselves, mock God," and manifestly shew that they know not "what true faith meaneth^s." "That faith," she says, "which bringeth forth (without repentance) either evil works, or no good works, is *not* a right, pure, and lively faith, but a dead, devilish, counterfeit, and feigned faith, as St. Paul and St. James call it^t." Nay, "it is not," she says, "properly *called* faith^v;" and that forasmuch as it is thus "dead, it is *not now* faith, as a dead man is not a man^w." Accordingly, after her definition of justifying faith, she adds; "This true Christian faith no man hath, who in his outward profession. . . seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary^x." And again, "If we do not show ourselves

(n) Homily on Faith, p. 23. (o) Ibid. p. 26. (p) Art. 12.
 (q) Homily on Faith, p. 20, and passim. (r) Homily on Salvation, p. 18.
 (s) Homily on Faith, p. 21, 26. (t) Homily on Salvation, p. 18.
 (v) Above, p. 192. (w) Above, p. 193.
 (x) Homily on Salvation, p. 18.

faithful in our conversation, the faith which we pretend to have is but a *feigned* faith^y.” “Deceive not yourselves therefore thinking that you have faith in God, . . . when you live in sin; for then your ungodly and sinful life declareth the contrary, whatsoever you say or think^z.”

Nor is this mode of speaking peculiar to our Articles and Homilies, but is the common language of our Reformers and the authorities they respected, on all occasions.—Archbishop Cranmer, speaking of justifying faith, says, it “*cannot* but produce love and obedience^a.” Nowell’s Catechism, treating on this faith, says, “it *always* has joined with it, a disposition to obedience^b.” The Bishops and Martyrs in prison, having described the same faith, say, “where through as the mind is illuminated, so the heart is suppled to submit itself to God unfeignedly, and so sheweth forth an inherent righteousness;” and that although this righteousness is to be distinguished “in the article of justification, from the righteousness which God endueth us withal justifying us,” yet “*inseparably* they go together^c.” “Our church,” the learned Bishop of Lincoln accordingly says, “considers good works as essential to the character of a true Christian, and, as the *necessary consequence* of sincere faith in Christ^d.”

Our church also assigns the *reasons* why true faith is ever thus productive of obedience. Some of these are, because “when we really receive Christ, we receive him such as he offers himself to us; and that it is his office not only to deliver us from sin and death, and reinstate us in God’s favour, but also to *reform and regenerate* us by the inspiration and operation of his Spirit, and to restore us to that *love and practice of holiness* which is called newness of life^e :” because

(y) Hom. on faith, p. 22. (z) Ibid. p. 26. (a) Above, p. 193. (b) Above, p. 194. (c) Ibid. (d) Elements, Vol. ii. p. 269. (e) Nowell’s Cat. p. 112; and Hom. on Resurrection, p. 277.

that as true believers “ know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the kingdom of God ^f :” and because, on believing they become united to Christ as the branches are to the vine, and through the continued exercise of faith, derive from him strength and nourishment, and whatever is requisite for the support of the spiritual life ^g. Hence she concludes, that, in the nature of things, it is impossible it should be otherwise; that the principles of the Gospel really embraced must be operative ^h; that, as St. John argues, “ being born of God they cannot,” in the ordinary course of their behaviour, “ commit sin;” but that “ his seed,” the divine principle implanted in regeneration, “ remaineth in them,” and disposeth them to relish and pursue whatever is excellent ⁱ.——“ Præterea,” says the Augsburgh Confession, “ docent nostri, quòd necesse sit bona opera facere, non ut confidamus per ea gratiam mereri, sed propter voluntatem Dei. Tantùm fide apprehenditur remissio peccatorum ac gratia. Et quia per fidem accipitur Spiritus sanctus, jam corda renovantur, et induunt novos affectus, ut parere bona opera possint. Sic enim ait Ambrosius: Fides bonæ voluntatis, et justæ actionis genetrix est ^j. ”

In short then, our church teaches most undeniably, “ that *good works* do spring out NECESSARILY of a *true and lively faith* ^k ;” that “ good living CANNOT BE SEPARATED from true faith;” that “ as the light cannot be hid, but will show forth itself at one place or other, so a *true faith* cannot be kept secret, but will show itself by good works;” and that “ as the living body of a man ever exerciseth such things as belong to a natural and living body, even so the soul that hath a lively faith in it, will be doing always some good

(f) Hom. on Salva. p. 18.

on Good Works, p. 27.

Hom. on faith, p. 24—26.

(l) Hom. on faith. p. 22.

(g) See above, p. 195; and Hom.

(h) Hom. on Salva. p. 18.

(i) See

(j) Art. 20.

(k) Art. 12.

work, which shall declare that it is living, and will not be unoccupied^m."

In defiance however of all this, a writer, professing the greatest candour and fairness, and whose knowledge on the subject is represented as nearly unequalled, would persuade the world that to represent true faith "as necessarily productive of good works," is certainly *not* the doctrine of "the Church of England"ⁿ!!! To effect this purpose, and at the same time to show the absurdity and danger of such a doctrine, Mr. Daubeny has laboured in three separate Works, addressed respectively to three eminent modern characters^o. Other Writers, filling the high office of Critics, and professed guardians of our Zion, have applauded Mr. D.'s labours, and have themselves denominated this notion a "novelty!" "an error undoubtedly," "the child of Enthusiasm^p;" &c. &c.

To say, after a perusal of all he advances, what Mr. Daubeny's sentiments on this point are, would perhaps exceed the skill of man. A few of his remarks shall however be adduced to justify what has been said.

Thus then, "those persons," he says, "who affirm that 'where *true faith* is, there will be repentance, obedience, and holiness of life;'... have always appeared to him to confound, rather than to explain, the Christian doctrine^q." To affirm this, Mr. D. conceives, "is in other words to say, that when the foundation is well laid, it will of itself raise the superstructure; or, to make use of another Scripture allusion, where the root of the tree is planted in Christ, Christian fruit will be the consequent produce of the branches. But in this case (he adds) facts are against us^r."

(m) Ibid. p. 21. (n) See Mr. Daubeny's Letter to Mrs. More, p. 39—41; his Appendix, 582, and below, p. 277, 278. (o) Mr. Wilberforce, Sir R. Hill, and Mrs. More. (p) See the Antijacobin Review for October, 1799, p. 195; and for November, p. 255. (q) Guide, p. 291. (r) Ibid. p. 293.

Again, the remark of Mr. Wilberforce, “that *faith*, where *genuine*, always supposes repentance, abhorrence of sin, &c.” Mr. D. affirms, “is calculated to lead into error^s.” In like manner when it is remarked, “that *true faith* is in scripture regarded as the radical principle of holiness, and that if the root exist, the proper fruits will be brought forth;” Mr. D., admitting the premises, observes, “we feel ourselves called upon to deny the conclusion^t.”

Accordingly, after saying Mr. W. has described “Faith as the first radical grace of the Holy Spirit, which takes place in the heart of a sinner; and which brings with it pardon, reconciliation, and repentance; and never can exist without producing the radical fruits of holiness;” this Mr. D. adds to Mrs. More, “is to say, in your words, that there is an indivisible union between the Doctrines and Duties of Christianity; or that the latter grow out of the former, as the natural and necessary productions of such a *living root*. But, Madam,” he subjoins, “this is not the language either of the Scripture, or of the Church of England^v.” To the same effect, “Faith,” Mr. D. says, “may be ALIVE to no saving purpose^w.” . . . “The doctrine which represents the fruits of holiness as the *necessary produce* of the *Christian faith*, . . . is nearly related to that of faith without works, and is incompatible with the grand economy of man’s salvation^x,” “Faith, which you compare to a *living root*, may LIVE without being productive. In this light St. James represents it^y!”—The British Critic accordingly represents him, as combating “the notion that a *right faith* must of necessity produce good works^m.”

It is beyond all question then from hence, that the Faith which Mr. Daubeney denies to be necessarily productive, is not the “counterfeit, feigned, dead, devilish faith,” of which

(s) Guide, p. 310. (t) Ibid. p. 300. (v) Letter to Mrs. More, p. 38. (w) Appendix, p. 586. (x) Ibid. p. 587. (y) Letter, p. 40. (m) December, 1800, p. 687.

our church speaks, and which she says "is not properly called faith," and "is not faith;" but the "right," "true," "genuine," "living," "Christian faith;" faith considered "as the first radical grace of the Holy Spirit;" faith, as further explained by himself, as it is "the good work which the grace of God^a" effects; as it implies "a firm belief in Christ^a," "a reliance on the promises of God through Christ^b;" faith in short, of the *very kind*, and distinguished by the *very epithets*, with that which the church maintains is necessarily productive. His discordancy with her must therefore appear undeniable.

Unfortunately however for the credit of "one of the first Writers of the age," on other occasions, Mr. D. maintains the directly opposite proposition. "I have," he says, "again and again avowed, that *true lively Christian faith must produce good works*; for if it *did not*, it would not be entitled to that distinction. The epithets *true* and *lively* added to faith, appear designed to distinguish it from that *false and dead* faith, of which St. James speaks^c!" And again, "If faith," he says, "be taken for that honest *vital principle*, for which, in the Christian sense, it ought to be taken, it *must, of course*, produce those fruits which are here described; it would not be *true faith* if it did not^d!" This Mr. D. is the precise proposition of those you undertake to correct; and wherefore then all your toil?

But "by faith," it is added, "is here meant, faith in the *concrete*; in other words, faith with all the necessary ingredients of which it must be composed, to characterize its genuine quality^e." That is, faith composed of the necessary ingredients of faith! Did Mr. D. ever hear of true faith composed of any other ingredients? But what are we to understand by faith in the *concrete*? Why, "faith including both belief and practice^f;" "faith as made perfect by

(z) Ibid. p. 52. (a) Guide, p. 292. (b) Appendix, p. 163.
(c) Ibid. p. 166. (d) Ibid. p. 162. (e) Ibid. (f) Above, p. 191.

works^g ;” “ faith as comprehensive of all Christian duties^h.” And then the doctrine of our church is, that faith when considered as COMPREHENSIVE of good works, is *necessarily productive* of those works!!!

But perhaps Mr. D.’s admiring Reviewers can give us a more consistent interpretation of his notions. No alas! They can only maintain his agreement with the church, by saying, that he “ spoke of faith only as an abstract proposition, *undistinguished by any characteristical epithet* to determine its peculiar qualityⁱ :” the very contrary to what has been proved to be the fact.

These zealous Defenders of our church can however, of course, clearly show their *own* coincidence with her. And this is thus effected: “ Our position,” they say, “ is, that ‘ faith is not necessarily productive of good works:’ and that of the Homily is, that ‘ there is one faith which bringeth forth no good works, but is idle, barren, and unfruitful.’ Between these two, whatever difference there may sometimes seem to be in sound, we contend there is none in sense. For to say that faith, under certain circumstances, is unfruitful, is, as it appears to our understandings, tantamount to saying, that faith is not necessarily productive; since if it were necessarily productive, it must be always productive^k.”

But that which is *called* faith of which the Homily affirms this, it says expressly, is only a “ *feigned* faith,” and is “ *not* faith;” whereas these Gentlemen, as followers of Mr. Daubeny, or indeed as having any meaning, are speaking of *true Christian faith*. The argument therefore is, because that which is NOT faith is not necessarily productive, therefore that which is faith is not necessarily productive! And Mrs. More is almost charged with supercilious con-

(g) Guide, p. 302.

(h) Ibid. p. 291.

(i) See Antijacobin Review for March, 1800, p. 331.

(k) Ibid.

tempt for not publicly retracting her opinion¹ in consequence of this discovery!

But to add a few words in vindication of our doctrine. Our Lord affirms, that “Every good tree bringeth forth good fruit;” and that “A good tree *cannot* bring forth evil fruit^m.” It does not however follow, that all good trees are *alike* good; that there may not be great *variety* both in the *quantity* and *quality* of the fruit of good trees; that the same trees are *equally* fruitful in all situations, in all seasons, and under every sort of culture; that they have not need of constant nourishment from the earth, and of exposure to the common influences of heaven, in order to their fruitfulness; or, that both the trees themselves and their fruit may not be injured by storms and blights. But thus much is certainly intended; that, in the ordinary course of things, such trees cannot produce *bad fruit*; that however *small* the quantity, or however *poor* of its kind their produce may be, yet that still it will necessarily be of the *kind* with the tree, and different from that of a tree which is bad in nature; or, that if occasionally this produce is really rendered worthless, that it cannot then be considered as the *natural* fruit of the tree, but as this fruit counteracted and spoiled by some opposite influence.

And just so it is with true believers. They have not all obtained the same *degree* of “like precious faith:” They are not all *alike* fruitful: The same Christians are not equally fruitful at all seasons and under all circumstances: They have all need of continuation in the Christian soil; of the means of Christianity; the refreshing showers of Divine Grace, and the fructifying beams of the Sun of Righteousness, in order both to the life of their faith, and their fruitfulness in good works: The best of them are liable to suffer either in their principles or behaviour from the blights and storms of temptation, and the counteraction of their old

(1) See Antijacobin Review for October, 1799, p. 195; and for November, 1799, p. 255.

(m) Mat. vi. 17, 18.

nature: Yet can they never, upon the whole and in the general course of their lives, be so destitute of fruit as not widely to differ from all others: When there is the least of this difference observable in their external conduct, it is always great in respect to the principle by which they are actuated.

When therefore Mr. Daubeney says, "The position, that faith must necessarily produce good works, leaves no middle character between the downright infidel and the perfect Christianⁿ;" he might as well say, that a tree if good in nature, will produce an equal quantity of equally perfect fruit, whatever may be its age, strength, size, or situation. When he supposes that this position renders the use of the means of grace unnecessary^o; he might as well suppose that a tree is expected to live, and grow, and produce fruit, when it is not continued in the earth, and exposed to the influence of the air, and rain, and sun. When he maintains, "that faith and practice are separable things," or that *true faith* may exist, without producing any good works^p; he might as well maintain that a tree is good which is good for nothing: he maintains, as Bishop Horsley expresses it, "a gross mistake, or rather a manifest contradiction." "The direct contrary," his Lordship affirms, "is the truth;" and that "the practice of religion will always thrive, in proportion as its doctrines are generally understood and firmly received^q." And when it is maintained that this notion leads to "Antinomianism^r," the charge must be retorted: for, on the supposition we are opposing, formalists, enthusiasts, and persons of the worst moral characters may fancy that they have faith, and are interested in the blessings annexed to it; whereas on our system no person is warranted to consider himself a true believer, and consequently in the favour of God, who has not a suitable conduct. For hence,

(n) Letter, p. 45.

(o) Ibid. p. 29—35; Guide, p. 291, &c.

(p) See above, p. 277, &c.

(q) Charge, p. 8.

(r) See

Mr. Daubeney's Appendix, p. 587; and the Review of the Controversy in the Antijacobin, as above.

Our church also further enforces the necessity of good works, by considering them as the only satisfactory *Evidences* of faith and a justified state.—If true faith is considered as thus necessarily productive, none, it is manifest, are warranted to suppose themselves possessed of it, but in proportion as they experience its fruits and effects. Accordingly, “By them,” i. e. good works, our church says, “a lively faith may be as evidently known, as a tree discerned by the fruit^s.” Her common characteristic of those who are “justified” also is, that “they are made like the image of God’s only begotten Son Jesus Christ;” and that, “they walk religiously in good works^s.” She exhorts us therefore, like our Saviour and his Apostles, to estimate the tree “by the fruit^v ;” to “examine and try ourselves diligently, to know whether we have the true lively faith in our hearts, or not, which we shall know by the fruits thereof^w ;” to “look upon our works, and so judge of our faith what it is^x.” Our “deeds and works,” she says, “must be an open testimonial of our faith;” “declarations and testimonies of our justification;” and must certify it to our own consciences, and to other men^y. Otherwise, whatever we may pretend, she maintains most peremptorily, and proves from St. John, that “we lack the true Christian faith,” and remain under God’s displeasure, and that if we persevere in this state, our hypocritical profession will increase our final condemnation^z.

And can the necessity of virtue be more strongly inculcated, than by thus making Sanctification the necessary Evidence of Justification? Can the presumptuous hopes of the careless or enthusiastic professor be more effectually

(s) Art. 12. (t) Art. 17. (v) Homily on Faith, p. 26; on Alms-deeds, p. 247; for Whitsunday, p. 292. (w) Homily on Faith, p. 23. (x) Ibid. p. 26. (y) Ibid; and Homily on Fasting, p. 174. (z) Homily on Faith, p. 26: on Salvation, p. 18; on the Resurrection, p. 280.

suppressed, than by only allowing men to consider themselves really Christians in proportion as they are actuated by Christian principles, and exhibit a Christian conduct?

And that what the church considers as constituting this evidence, and as essential in order to distinguish men true believers, is a morality very superior to any thing which our opponents make necessary to this end, is pretty clear from her very superior notions respecting the rule of morals^a. That conduct cannot exclude men from the privileges of any society, which is tolerated by the laws of the society; and we have seen how little is implied in *their* notion of a moral man^b. The same matter is clear from the whole tenour of her language. To what has already appeared a single quotation shall be added.

Speaking then expressly on the point, "A man," she says, "may soon deceive himself, and think that he by faith knoweth God, loveth him, feareth him, and belongeth to him when in very deed he doth nothing less. For the trial of all these things is a very Godly and Christian life. He that feeleth his heart set to seek God's honour, and studieth to know the will and commandments of God, and to frame himself thereunto, and leadeth not his life after the desire of his own flesh, to serve the Devil by sin; but *setteth his mind to serve God for his own sake*, and for his sake also to love his neighbours, whether they be friends or adversaries, doing good to every man, as opportunity serveth, and willingly hurting no man: Such a man may well rejoice in God, perceiving *by the trade of his life*, that he unfeignedly hath the right knowledge of God, a lively faith, a stedfast hope, a true and unfeigned love and fear of God^c." On the other hand, she labours to prove from the Scriptures, that we neither know God, love him, trust in him, nor belong to him, if we keep not his commandments, love not our brethren, and do not righteousness^d.

(a) See above, p. 221—272. (b) Above, p. 272. (c) Homily on Faith, p. 25. (d) Ibid. p. 24; and on Charity, p. 38.

And is not this requiring far more in order to constitute a genuine Christian, than they do, who treat *all* as real Christians who have been educated in a Christian country, except professed Infidels, and some notorious offenders against the peace of society? The lowest construction which can fairly be put upon the above passage, and others which have been quoted or referred to, is, that no man ought to consider himself in a justified state, who is not free from the allowed indulgence of any *one known sin*; who does not pay an habitual regard to *every known duty*; and whose *leading object*, the “trade of whose life,” as the Homily expresses it, is not to promote the honour of God and the happiness of men.

In this manner then, and to this extent, does our church insist upon Good Works as the only satisfactory *Evidence* of true faith and a justified state; and thus are they as firmly secured as when they are considered co-efficient conditions with faith in justification.

There is however no foundation for the charge, that this is defining faith by its *effects*^c. A direct definition of it has been given^d. And this recourse to its effects, is not to ascertain *what* faith is, but *where* it is. And, as a learned Writer has well shown, this is an expedient we constantly resort to in regard to “all active principles^e.”

Other grounds upon which our church enforces the necessity of holiness, and stimulates endeavours after the greatest possible eminency in it, are, that it is commanded of God^f; that a grand end of the Christian dispensation is our restoration to it^g; that good works which are the fruits of

(c) See Bishop Cleaver's Note on Nowel's Cat p. 49. (d) Above, p. 188. (e) See Nor. Lect. Vol. iii. p. 353. (f) Hom on Salva. p. 13; on Fasting, p. 174; on Works, p. 35. (g) Hom on Nativity, p. 259; on the Passion, p. 262—4; on the Resurrection, p. 276—9.

faith are pleasing and acceptable to God in Christ^h; and, that we are bound to obey his Will, and surrender ourselves to his good pleasure, by the most immense obligations of gratitudeⁱ.

On these points she insists so strongly, and under so many forms as would render the denial of our position utterly absurd. We need not therefore here be detained by adducing further particular proof.—And what rich, what various, what potent springs of virtuous action are here laid open? Is it a slight obligation which results from the Command of the Creator to his Creature? Can they, with any degree of justice, be said to leave out of their religion the necessity of holiness, who consider their restoration to it *one* of two *grand ends* for which the whole scheme of their redemption was undertaken? Is it depreciating the dignity of the very best works that men in our circumstances can perform, to represent them as “pleasing and acceptable” to that All-perfect Being to whom we are so infinitely indebted, and whom the brightest Seraphim esteem it their delight to obey? And what motives *can* secure our allegiance to heaven, if these amazing obligations of gratitude do not? This last principle is rightly urged in all its bearings, and considered as wonderfully efficacious; as adapted to move us “if we be not desperate persons, and our hearts harder than stones^k.”

But what is especially dwelt upon, and considered as giving the greatest possible prevalency to this motive, is, the *method* of our redemption. The crucifixion of God’s only and well-beloved Son, the exaction of *such sufferings* of *such a Being*, as the only acceptable atonement for the sin of man, our church conceives to be most awfully expressive of the evil nature and malignant consequences of sin, and of God’s hatred of it; and, of course, as furnishing a most urgent mo-

(h) Art. 12.

(i) Hom. on Salva. p. 19.

(k) Ibid.

tive to abhor and shun it. “If,” she says, “God hateth sin so much that he would allow neither Man nor Angel for the redemption thereof, but only the death of his only and well-beloved Son; who will not stand in fear thereof; who will not hate sin in his heart^l?” And, having described the Saviour’s last agony, and the wonderful phenomena of nature which accompanied it, “Canst thou,” she says, “O sinful man think of this and not tremble within thyself? Shall man shew himself to be more hard hearted than stones, to have less compassion than dead bodies^m?”

And after mentioning, as plain tokens of God’s abhorrence of sin, the destruction of the old world, that of Sodom and Gomorrah, and many other awful events of this nature, “This one example which we have in hand,” she says, “is of more force, and ought more to move us than all the restⁿ.”—On the other hand, our church represents the grace, mercy, and love displayed in this transaction, as calling upon us in the most irresistible language to *live unto him, who hath died for us*. This wonderful love and mercy, the circumstances under which they were exercised, and the characters who were the objects of them, she largely expatiates upon; and concludes, that the proper contemplation of all this, must melt every heart, and engage every generous affection^o. In a word, on this point the strong language of Young only expresses her feelings:

“And, groaning Calvary, of thee! there shine
The noblest truths; there strongest motives sling;
There sacred violence assaults the soul;
There nothing but compulsion is forborn.
Can love allure us, or can terror awe?
He weeps!—the falling drop puts out the Sun;
He sighs!—the sigh earth’s deep foundation shakes^p.”

(l) Hom. on Passion, p. 261; and Hom. on Repentance, p. 349.
(m) Hom. on Passion, p. 269. (n) Ibid. p. 270. (o) Ibid. p. 271.
(p) Night Thoughts, N. iv. p. 88.

And who, it may well be inquired, can really believe, and seriously contemplate, this transaction, and yet think sin a trifle? Who, that possesses one generous feeling, can behold this love, and not burn with love in return? Who, that possesses a capability of virtue, must not hence be constrained to every action that may either honour God or benefit man?²

A further distinct ground on which holiness is inculcated consistently with our doctrine, is, that it is requisite in order to *qualify us* for spiritual exercises here, and the enjoyments of heaven hereafter.

No enjoyments, it is certain, can render creatures happy, except those for which they have a suitable capacity and taste. But what taste, what capacity, can unholy and impenitent sinners have for the exercises of true religion, which consists in knowing, loving, worshipping, and resembling the infinitely pure and holy God? Are not his sovereign authority, his holy character, his righteous law, his humiliating doctrines, his spiritual service, his faithful people, rather sources of their uneasiness, and objects of their aversion? Their “unclean filthiness,” as the homily expresses the matter, “separates and makes a division betwixt them and their God, and hideth his face from them;” and their consciousness of this filthiness makes them ashamed to appear in his presence, and disposes them to hate him. They are therefore utterly unfit for God’s service, without taste and

(2) “It is much disputed,” the honourable Mr. Boyle observes, “whether God could contrive to reconcile the expiation of sin, without violating his justice, any other way, than by the passion and death of Christ; but whether he could or not, he hath chosen the *most obliging way*, the *manner* of our rescue displaying the severest justice, and the highest mercy; the greatest hatred of sin, and the greatest love to sinners.” Works epit. Vol. iii. p. 427.

relish for it, and incapable of finding any delight in it^q. Such characters, accordingly, are prohibited by our church from partaking in her holy mysteries^r; and reminded, that without a due preparation of heart, our addresses to God are not only unacceptable, but abominable to him^s. Knowing therefore, that the indulgence of sin is thus incompatible with intercourse with God; and believing, that in proportion to his degree of conformity to the Divine image will be his degree of present comfort, the true Christian is careful to avoid sin, and labours after the greatest possible attainments in holiness.

Still less qualified however are unholy and unsanctified persons for that more perfect worship, that more exalted society, and those more purely spiritual employments, which constitute the felicities of heaven. Not only therefore are such characters excluded from this happy place, by a positive appointment^t, but declared also to “be *meet* for no better purpose, than to be for ever condemned in hell^v.” And really, what delight would it afford *them* to have access into God’s glorious presence, and to see the Lord Jesus Christ as he is^w, who are wholly destitute of affection for him, and whose lives have been a course of rebellion against him? What relish could they have for the society of angels, and of the spirits of just men made perfect, whose enjoyments here have been entirely of a sensual and worldly nature? With what satisfaction could they join in the new song before the throne, who have acquired no taste for the exercises of thanksgiving and praise? The very circumstances which constitute it heaven to the saints, would render it hell to the unsanctified and unholy. Were it possible therefore for un-

(q) See Hom. on Repentance, p. 349; Zechariah xi. 8; Amos iii. 3; John iii; Rom. viii.

(r) Exhorta. at Commu.; and Hom. on Sac. p. 285.

(s) Hom. on Common prayer, p. 230.

(t) See Hom. on Repent. p. 349; and 1 Cor. vi. 9.

(v) Hom. on falling from God, p. 51.

(w) See 1 John iii. 2.

holy persons to show a *title* to the inheritance of the saints in light, they would be destitute of all *meetness* for it, they would be utterly incapable of enjoying it.

Hence then also appears the absolute necessity of regeneration and holiness. And hence, in the very first office of our church, we have this strong declaration of the Saviour, not only that none *shall*, but that “none *can* enter into the kingdom of God except he be regenerate and born anew of water and of the Holy Ghost*.” Hence we see, that those good works and holy dispositions which are the fruits of faith, and of the Spirit, and evidences of justification, by which the Christian glorifies his Saviour and profits his generation here, also qualify and capacitate him for his future inheritance. And hence he finds another powerful incentive to cultivate and abound in them. For, to omit an almost infinity of other motives to this conduct, arising from considerations of interest, safety, comfort, propriety, &c.,

The last ground, I shall mention, on which the Advocates for justification by faith alone enforce good works, is, that our *eternal state of felicity* in heaven will be *proportioned* to our *degree of fruitfulness* in these works.—It has indeed been recently objected against us, that we “do not know whether there be different degrees of glory in a future state†.” But however certain Individuals may have expressed themselves, a slight degree of knowledge on the subject would have restrained these Critics from representing this sentiment as common to us. And how the doctrine of a gradation of future blessedness “militates against our notions of election,” and why it is “not preached by us‡” on this account, it will require no ordinary ingenuity to show. Just as plausibly may it be argued from the differences of men’s minds or bodies that God has not *created* them. Hath not

(x) Bap. Service.

(y) See Antijac. Rev. for April, 1799, p. 370.

(z) Ibid.

the Potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour^a? Some for nobler, and others for meaner purposes? However the nature and characters of men may favour of the same corrupt mass before they become true Christians, nobody supposes that they continue the same characters afterward. Always is it understood, that on their really becoming the disciples of Jesus, they are taken under his divine discipline, sanctified by his Holy Spirit, and prepared for whatever station in his kingdom they are designed. All true Christians are represented as members constituting one body, of which Christ is the head. They must therefore occupy different places, and possess different capacities. And “God,” the Apostle says, “hath set the members every one of them in the body as it hath pleased him^b.”

The inheritance of the Saints in light will, doubtless, consist of different degrees of blessedness; and these, it may also be safely concluded, will exactly correspond with their different characters and attainments here. This seems naturally to follow from the consideration that good works will in any sense be rewarded, a doctrine which none, who admit the authority of scripture, can question. The common phrase of scripture on the subject, that we shall be judged, rewarded, and receive, “every one *according to our works*^c,” in strictness, implies it. In regard to different degrees of punishment, many passages are express^d; and some appear nearly so respecting the reward^e. It is a doctrine also highly consonant to our reason and judgment of fitness. For, “can it be,” as the excellent Dr. Watts inquires, “that the great ‘judge who cometh, and his reward with him, to render to every one according to his works,’ will make no distinction between Moses and Samson, between St. Paul

(a) Rom. ix. 21. (b) 1 Cor. xii. 12, &c. (c) Mat. xvi. 27; 2 Cor. v. 10; Revela. xx. 13. (d) Luke xii. 47; Mat. xi. 20—24. (e) See 2 Cor. ix. 6; Mat. x. 41, 42; Luke xix. 12—19; 1 Cor. xv. 41, 42.

and the Thief on the Cross, between the aged Martyr and the dying Infant ^f?" Accordingly, although for the most part, like her sacred model, our church contents herself with proposing heaven in general as the object of our pursuit; yet does she by no means omit the view of it under consideration, but prays that God's "faithful people plenteously bringing forth the fruit of good works, may of him be plenteously rewarded, through Jesus Christ our Lord ^g."

Nor do the Divines whose doctrines I am vindicating vary from her on the point. "In consequence of our justification," says Jonathan Edwards, "our good deeds become rewardable with spiritual and eternal rewards ^h." "Our relation to Christ adds a positive value and dignity to our good works in God's sight." "They receive an exceeding value in the sight of God, by virtue of God's beholding us as in Christ, and as it were members of one so infinitely worthy in his eyes ⁱ." So respecting the other particular. "God," he says, "hath been pleased to fix the *degree* of each one's capacity and so of glory, by the proportion of the saints' grace and fruitfulness here: He gives higher degrees of glory, in reward for higher degrees of holiness and good works ^k."

"Many scriptures," Dr. Doddridge adds, "declare expressly that God at the great day will 'render to every man according to his works,' and intimate that there shall be an *exact correspondence* between every man's character and the reward which, through the riches of divine grace, shall then be bestowed ^l." So, speaking of those who are justified by faith, "Their subsequent good works," Mr. Scott observes, "constitute the *measure* by which their gracious recompense is ascertained ^m." Their joys, when their earthly tabernacle

(f) See his Sermons, Vol. i. S. 12. p. 273.

after Trinity; and Hom. p. 60, 242, 245.

Justification, p. 89.

(l) Expofitor, Mat. xx. Note.

(i) Ibid. p. 93.

(m) Essays, p. 323,

(g) Collect 25

(h) Discourse on

(k) Ibid. p. 101.

is taken down, “are *proportioned* to the degree of their grace and fruitfulness on earthⁿ.”

And such are our usual sentiments^z. Yet, as Mr. Edwards has largely shown^o, all this is perfectly consistent with being accounted righteous before God only for the merit of Christ, by faith. Because, it is not *antecedent* to our justification, but wholly in *consequence* of it, and of our interest in, and relation to Christ, that our works are thus accepted and rewarded. And because, it is plain how all the Saints, as members of Christ’s mystical body, may partake of his benefits, and be *perfectly* happy, and yet possess *different degrees* of happiness, according to their different places and capacities.

But, if this is the case, if the good works of believers will be rewarded with such immense blessings; if their attainments in virtue here constitute the capacity for, and will form the measure of, their eternal inheritance; if the more they now partake of the spirit and nature of Christ Jesus their head, the nearer will be their approaches to him in his kingdom of glory; surely they cannot want a motive to the greatest possible efforts after holiness; surely on this ground also it becomes them to be “steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord^p.”

These then, among others, are the grounds upon which our church and those who adhere to her notions of justification, inculcate Christian morality upon such as suppose themselves *believers*. They consider holy dispositions and good works, as the *natural fruit* and *necessary effect* of that faith which justifies; as the only *satisfactory evidence* of a justified state; as *commanded of God*, and *pleasing* and *acceptable* to him in Christ; as what we are bound unto by the

(n) Essays, p. 318.

(z) See also Mr. Scott’s Sermons, p. 205, 208; Scripture Characters, N. T. Vol. i. p. 457—460; &c.

(o) Discourse on Justification, p. 88—102.

(p) 1 Cor. xv. 58.

most pressing obligations of *gratitude*; as absolutely requisite in order to our *meetness* for God's service and heaven; and, as what will fix the *degree* of our blessedness in eternity.

"It is," therefore, as the judicious Hooker in reply to the Papists on the subject observes, "a childish cavil, where-with, in the matter of justification, our adversaries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians but faith; because we teach that faith alone justifieth. Whereas, by this speech, we never meant to exclude either hope or charity, from being always joined as *inseparable* mates with faith in the man that is justified; or works from being added as necessary duties, required at the hands of every justified man: but to show that faith is the only hand that putteth on Christ unto justification^a; &c."

"That man is justified by faith, without the works of the law," Bishop Horsley to the same effect remarks, "was the uniform doctrine of the first Reformers. . . And no one who hath the least acquaintance with their writings will impute to them the absurd opinion, that any man leading an impenitent and wicked life, will finally, upon the mere pretence of faith, and faith connected with an impenitent life must always be a mere pretence, obtain admission into heaven."—Hence also the character of a "believing Christian," as drawn by Lord Bacon, is intelligible and consistent: "He knoweth he shall not be saved *by*, nor *for* his good works, yet he doth all the good works he can^r."

But, as hath been already observed, on whatever grounds the church can enforce morality consistently with this doctrine of justification, we can consistently imitate her. And that on all proper occasions we do thus enforce it, our opponents will not readily disprove. The motives which have just been specified are urged with equal constancy and

(q) See his Discourse on Justification, p. 31.

(r) Ch. p. 26.

(y) Works, Vol. iv. p. 505.

equal force by the subjects of this apology^z, as in the writings of our church. However explicit we are, and think it of importance to be, in showing that good works are not the *means* through which we become united to the Saviour and obtain justification; our uniform doctrine is, that all “whom God did foreknow, he also did predestinate to be conformed to the image of his Son^s,” and to “walk religiously in good works^t :” that our *sanctification* is *equally as essential* in order to our happiness, both here and hereafter, as our justification, and *equally provided for* in the scheme of redemption: that from the very nature of true faith, and of the Divine principle implanted in regeneration, love, holiness, victory over the world, &c. will naturally and necessarily result: that nothing except an habitual renunciation of evil, and pursuit of that which is good; “a patient continuance in well doing;” “a bringing forth fruit with patience;” is a satisfactory evidence of a state of salvation; nay, that all pretensions to such a state without this evidence is the highest presumption, and the grossest absurdity: and in short, that it is the Christian’s bounden duty, his highest interest, his firmest security, and will constitute his daily pleasure, to love, cherish, cultivate, and pursue every species, and every possible degree of holiness, for all the reasons, and in consideration of all the motives, which have been enumerated.

And is THIS “*setting up faith in opposition to a good life*” ? Is *this* teaching “*something very AVERSE to morality*” ,” and meriting the very heavy charges with which we are loaded, on the subject? Is *this*, as Mr. Clapham affirms of those with whom we are classed, not making “*the regulation of the moral temper, and the extinction of the malign-*

(z) See the Writings of those of them who have been mentioned, passim; Section iii. below; Skeletons of Sermons, by Mr. Simeon; the Sermons of Mr. Adam, and of Mr. Walker; &c. &c. (s) Rom.

viii. 29, 30.

(t) Article 17.

(v) See Above, p. 268.

(w) Above, p. 268.

nant passions, an *essential* or even a *subordinate* part of our system^x?" Is *this*, as Mr. Haggitt portrays us, holding doctrines "not only *most shocking to our moral feelings*, but *utterly subversive of the first principles of civilized society*;" doctrines, "the obvious effect" of which "is, to *cut asunder the bonds of all moral obligation*"^m?" Is *this*, as Mr. Daubeney has the courage to maintain is the case, "describing the *observance of the moral precepts* of the gospel, as 'vain wisdom and false philosophy'?" Is *this*, as he also represents us, being "perfectly agreed in *decrying good works*"^z?" Is it not, on the contrary, making these works as necessary and as important, in their place, as faith is; yea, in many respects, *superior* to it, as the fruit is superior to the tree, and the end to the means? Only, it is not substituting the fruit in the place of the tree. It is not assigning our good works that place in the scheme of salvation, which the scripture has not assigned them.

But are there, can there be, any more powerful motives to obedience, than those which have been mentioned? What principles *can* bind the consciences, interest the feelings, and influence the conduct of Christ's professed Disciples, if considerations like these do not? Have our opponents any more exalted or more efficacious incentives to virtue?

They do, it is admitted, in some respects out-bid us. They speak of works as "recommending men to the mercy of God, and rendering them worthy of the mediation of the Saviour;" and promise them heaven itself as the reward of their merits and the price of their doings, in a sense that we dare not^a. They can, with Dr. Paley, enforce morality on principles more purely *selfish*, and maintain that "We can be obliged to nothing, neither to practise virtue, obey the Will of God, or any thing else, but what we our-

(x) Sermon at Boroughbridge, p. 21.
Preface, p. 15.

(y) Guide, p. 297.

(m) Visitation Sermon,
(z) Appendix, p. 330.

(a) See above, p. 140, 210—215, and Mr. Fellowes' Anticalvinist.

selves are to *gain* or *lose* something by ^b; and that therefore private happiness," that is, *selfishness*, "is our motive^c" to all virtue. But is that indeed the highest species of virtue which flows wholly from this source ^z? Is this the *only*, or the *principal* ground upon which the Gospel inculcates obedience? Or, may it not rather be doubted whether the conduct which partakes of no higher principle is Christian morality at all? And can there, in the eye of reason, be a greater absurdity than to talk of creatures, circumstanced as we are, "dead in trespasses and sins^d," or in our best estate "unprofitable servants^e," *meriting* any thing at the hands of our Maker; and especially of our meriting an interest in Christ Jesus, or eternal glory? It must however exceed the ingenuity of man to reconcile these notions with the doctrine of our church. But if this apparently high price, which is offered to men for their good works, cannot be secured to them; if neither scripture, reason, nor the church, will warrant to them the payment of it, they may well be expected more abundantly to produce these works for considerations which are more certain, though less specious.

And, in regard to every other motive our system has most obviously the advantage. Their lower notions of human depravity^f, of the work of the Redeemer^g, and of the Rule of duty^h, necessarily lower the motives to repentance, gratitude, charity, humility, and constant exertions after higher attainments in every branch of holiness. Because, only in proportion as the disease is thought serious, will

(b) Moral and Political Philosophy, p. 50, quarto. (c) Ibid. p. 51. (z) "Though," saith Bishop Atterbury, "a good action doth not grow immediately worthless by being done with the prospect of advantage, as some have strangely imagined; yet it will be allowed, I suppose, that its being done, without the mixture of that end, or with as little of it as possible, recommends it so much the more, and raises the price of it." Sermon on Psalm l. 14. (d) See Ephes. ii. 1; and above, p. 210—212. (e) Luke xvii. 10. (f) See above, Chap. iv. p. 129, &c. (g) Ibid. Chap. vi. p. 178, &c. (h) Ibid. Chap. vii. p. 221, &c.

men be serious about the remedyⁱ; they only who believe that much is forgiven them, will love much^k; they who ascribe most to their own powers and merits, will least exclude boasting^l; and they who have a reduced standard of duty, will see fewer imperfections to lament, and less reason continually “to forget the things which are behind, and to reach forth unto those which are before^m.” Their notions in regard to “a defective obedience” as all that is required; their ideas upon sincerity; the duties of the first table; and the other particulars respecting the rule of conduct, which have been specified, are, in fact, strongly *antinomian*, and so many express tolerations of deviation from the moral law of Godⁿ.

Their slight manner of enforcing the necessity of a renovation of heart and principle^o, must also be exceeding unfriendly to a good conduct: for, who that expects a pure stream will not be careful to purify the fountain? Who would attempt to gather grapes of thorns, or figs of thistles^p?

But what must have the worst effect of all, is, their not sufficiently distinguishing between real and merely nominal Christians; their not insisting upon a holy life as essential to a state of salvation; but too much treating all as entitled to the hopes of Christianity who are admitted within its external pale; whether or not, in any sober scriptural sense of the terms, they comply with their baptismal engagements^q. In this manner the Jews of old rested in Externals, and neglected the spirit and practical part of their religion, till they involved themselves in ruin. And hence, among ourselves, men are induced to think well of their state and character, and to hope for admission into heaven, who are not only destitute of the required disposition of heart, but guilty of many gross immoralities; yea, who live in the

(i) See Mat. ix. 12.

(k) Luke vii. 47.

(l) Rom. iii. 27.

(m) Phil. iii. 13.

(n) See above, p. 228, &c.

(o) Above,

p. 114, &c.; 169, &c.

(p) Mat. vii. 16.

(q) See above,

p. 114, &c.

open violation of every one of the ten commandments, except those, the known breach of which would banish them out of the country, or make work for the executioner.

Such is the strictness with which these champions for Morality enforce it upon those who are considered real Christians! So little do they require as the *evidence* of a state of salvation!

But in consequence of our larger demands in regard to this evidence, a far greater proportion of those who bear the Christian name, will class with the *Impenitent* and *Unbelieving*. It deserves therefore also to be enquired, which party holds forth the strongest motives to repentance and serious application to the Saviour; or whose moral sanctions are most powerful as they more especially respect characters of this description?

The church then, it has appeared, in strict conformity with the sacred Scriptures, every where speaks of the penalty annexed to disobedience, and the punishment which awaits the finally impenitent, in the *strongest and most awful terms* imaginable^r. She considers all persons who “live in sin,” and contrary to their “high profession,” as now lying under the Divine displeasure; and, that there is no possible method of their escaping this most awful punishment, if they continue in their present course, if they do not “with hearty repentance and true faith,” turn unto the Saviour. “Upon such presumptuous persons and wilful sinners,” she says, “must needs remain the great vengeance of God^s.” “The filthiness of sin,” she says again, “is such, that as long as we do abide in it, God cannot but detest and abhor us, neither can there be any hope, that we shall enter into the heavenly Jerusalem, except we be first made clean and purged from it. But this will never be, unless forsaking our former life, we do with

(r) Above, p. 141—148; Homily on Repentance, p. 351.

(s) Homily on Faith, p. 26.

our whole heart return unto the Lord our God, and with a full purpose of amendment of life, flee unto his mercy, taking sure hold thereupon through faith in the blood of his Son Jesus Christ^t." And so far is she from supposing that their having professed Christ's religion, and eaten and drank at his table, will furnish such characters with any useful excuse, that this circumstance, their abuse of such distinguishing privileges, she maintains, will aggravate their condemnation^v.

And that on this head we follow her steps it will be unnecessary to prove. This doctrine, added to our strict requisitions in respect to the evidences of a state of salvation, is what our opponents brand us with, as constituting the gloominess and rigour of our system. Hence it is that we are holden up to ridicule as "interlarding our discourses with slices of hell and damnation^w;" as "brandishing with terror the menace of damnation^x;" as "dealing damnation round the land^y." The crime imputed to us on this subject is, that we set bounds to God's mercy, unfit men for the pleasures and duties of life, and drive them to despair^z. And truly, we dare not trifle on the tremendous subject. Whatever may be the precise nature of the future punishment of the wicked, if words have any meaning, something, we apprehend, inconceivably dreadful must be implied in such representations of it as those just alluded to, with which the scripture abounds. Whatever of harshness or difficulty the doctrine may present, because it appears to us the certain doctrine of scripture, we dare not reject or mitigate it.

And as to charity towards our fellow-creatures, they surely, we conceive, have the justest claim to it, who use every endeavour to preserve them from the possibility of

(t) Homily on Repentance, p. 349. (v) Above, p. 107.
 (w) Above, p. 137. (x) Mr. Clapham's Sermon, p. 17.
 (y) Dr. Croft's Thoughts, p. 49. (z) See Mr. Polwhele's Letter, p. 39—82; Mr. Clapham's Sermon, p. 21; Review, &c. p. 23; &c.

such a state of suffering as this. Neither the nature nor certainty of this punishment, it should be considered, is at all altered by men's sceptical conceptions concerning it. The destruction of the old world was neither mitigated nor averted by the general inapprehension respecting it which obtained^a. The overthrow of Sodom proved equally certain and equally awful, notwithstanding the admonitions of Lot to his relatives to escape were regarded as a mocking^b. Nor can we perceive how these admonitions were expressive of his want of charity for them.

“Knowing therefore the terror of the Lord, we persuade men^c.” Believing ourselves the awful reality of God's solemn denunciations against those, “who obey not the gospel^d,” we entreat such characters to “flee for refuge to the hope this gospel sets before them^e ;” to flee unto him who is exalted “to be a prince and a Saviour, for to give repentance and forgiveness of sins^f.” “As though God did beseech them by us, we pray them in Christ's stead, to be reconciled to God^g.”—While, on the one hand, we exhibit to them the blessedness a perseverance in their present course would forfeit, and the nobler motives of the gospel, in order to allure them to repentance ; on the other, we solemnly warn them “to flee from the wrath to come^h ;” and constantly assure them, that “except they repent, they must all perishⁱ.”

This is the encouragement we give men “to live as they list^k !” Thus do “Evangelical preachers circulate doctrines, which powerfully impel bad men on in the career of wickedness, by holding out the prospect of impunity^z !” So much justice is there in the charge that we “open a road

(a) See Matt. xxiv. 38. (b) Gen. xix. 14. (c) 2 Cor. v. 11.
 (d) 2 Thes. i. 8. (e) Heb. vi. 18. (f) Acts v. 31.
 (g) 2 Cor. v. 20. (h) Matt. iii. 7. (i) Luke xiii. 13.
 See Note (z) above, p. 295. (k) Above, p. 268. (z) See Mr.
 Fellowes' Anticalvinist, Preface, p. 4.

to heaven for sinners of every description without the trouble of repentance ^k !”

If however we again attempt to recriminate, our opponents will not easily exculpate themselves from the charge, that *they* greatly undermine and weaken this main barrier against the general overflowings of wickedness and immorality. With their extenuated views of the effects of the fall, of the rigour of the law, and of the malignity of sin^l, they do not readily conceive that the worst of men can deserve to suffer “the bitter pains of eternal death.” It is a doctrine not very reconcileable with their notions of the object of God in our creation, and their resolution of all the Divine Attributes into those of pure Mercy and Benevolence^m. And, from the little use they make of it themselves, and the severity with which they treat the ordinary scripture use of it by others, there certainly remains a doubt whether or not they really believe the doctrine. For, whatever may be said to the contrary, and however ungrateful the subject may be, if the doctrine is *really believed*; nay, if it be only thought probable, or even possible, so far is its extreme awfulness from furnishing a reason for generally concealing it, that this consideration is the very strongest reason why impenitent sinners should hear it honestly proclaimed. But, to say the least, these Divines labour to *mitigate* the apparent severity of this threatened punishment, and to make as little as possible of the awful representations of scripture respecting it.

“The discourses of Jesus,” Mr. Polwhele says, . . . “never distract the soul by accumulating images of horror, and

(k) See above, p. 169.

(l) See above Ch. 4. p. 129, &c.

(m) See Dr. Paley’s Mor. and Polit. Philos. Ch. on the Benevolence of God.

minutely painting the scenes of everlasting torment^a." Nay, the notion that "Religion imposes the command to believe this, and to do that, under pain of eternal perdition," Mr. P. considers as an obvious cause of infidelity^z. —Mr. Gilpin represents the doctrine respecting "the eternity of future punishments," as wholly "uncertain;" and would by all means banish the discussion of it from the pulpit^y.

(n) Third Letter, &c. p. 39, Note. This then we are to suppose, is the absurd conduct of Dr. Hawker. Mr. P. however has not shown, in what part of this Divine's writings there is a greater accumulation of alarming images and declarations, than what is found in our Lord's discourses, which are recorded Matthew v. 17—30. vii. 13—23; xviii. 6—9; xxiii. 13—36; xxiv. 1—51; xxv. 1—46; Mark ix. 42—49; Luke vi. 24—26; xviii. 24—25. Does our Lord in several of these scriptures only make some sparing and "obscure allusions" to the "everlasting punishment" of the wicked? (z) Letter, p. 82.

(y) See above, p. 137.—A writer in the Antijacobin Review has been peculiarly unfortunate in regard to this subject and to Mr. Gilpin. Indignant at another Critic for insinuating, that some ministers do not properly instruct their flocks "in evangelical truth," this writer undertakes to produce "two instances which *entirely defeat*" the insinuation: and having repeated the *titles* of Mr. G.'s Sermons, the matter is thought decided incontrovertibly, and brother Reviewer is styled an "uncharitable Reviler." Desirous however of improving the victory, our writer proceeds, "They (the clergy) do not square the scripture to their own superficial philosophy, like Monthly Reviewers, when they deem *everlasting punishment* unjust. They see the mercy and the justice of God displayed in that most awful truth, in a manner the most consistent, and the most favourable to salvation. . . . To believe punishment to be *not* eternal, is to return to the old notion of *purgatory*. . . . The *eternity* of future sufferings is a doctrine which man cannot argue down, while he is a true believer."—This surely is producing Mr. Gilpin's divinity as a decisive answer to the charge of want of orthodoxy, and at the same moment strongly reprobating his notions! But after all, there is no safety in trusting to the mere *titles* of things. See the Antijacobin Review for April 1801, p. 428—433.

Others deny that this punishment of eternal death, was implied in the sentence denounced against Adam°. Mr. Ludlam says, this “is no where clearly asserted in scripture, though it is by certain divines^p.” Dr. Paley supposes, “there may be *very little to chuse*” between the conditions of some who are admitted into heaven, and of some who are cast into hell^q. Dr. Hey favours the same sentiment. “Being saved and being damned,” he says, “admit of various degrees of happiness or misery, *without limit*.” And, that no “*great degree* is necessarily implied in the word ‘everlasting;’” but that “*every fine, however small* is an *everlasting punishment*.” This surely is making heaven and hell more nearly resemble each other, than the ordinary representations of them in scripture would suggest. When the Judge seated on his throne, shall have divided all nations into two classes, and shall say to one of them, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;” and unto the other, “Depart ye cursed, into everlasting fire, prepared for the devil and his angels^r,” one would not suppose, that only so trifling a difference of condition may be implied; that to “go into life everlasting,” and “into everlasting fire,” may be a state so nearly similar!

Of the same nature are the observations of Dr. H., that the “expression” used in our 9th Article, “God’s wrath and ‘damnation,’ is more terrible in the sound than in the sense:” that “damnation is only equivalent to judgment;” that “it does not of itself imply judgment *after death*, nor *any determinate degree* of evil;” and “is as applicable to the *Socinian Scheme*, as to any other;” that “a verdict

(o) Above, p. 135.
Mor. and Pol. p. 41.

(p) Six Essays, p. 23.

(q) See

(r) Vol. iii. p. 106. “Yet we may,” he observes, “easily suppose too small a degree of evil, as well as too large a one, to be implied in the word ‘damned.’”—Ibid.

(s) Mat. xxv. 31, &c.

against any one, in our civil judicatures, is judgment, or *damnation*, how *small soever the fine*:" that "owing to the moderation of our Church, we are not called upon to subscribe to the *eternity* of hell-torments," nor "even to condemn those, who presume to affirm, that all men will be finally saved." "Though," however, he adds, "one were inclined to *hope* with Dr. Hartley, that *all men will be happy ultimately*; that is, when punishment has done its proper work in reforming principles and conduct," in other words, when our state of purgatory is ended, "yet to *affirm* it, must always be presumption."

And must not all these reservations, palliatives, and limitations of the plain language of scripture and our church on this subject, tend exceedingly to lessen the dread of punishment in the minds of wicked men? Can God's awful denunciations against impenitent sinners have their proper effect in restraining them from iniquity, if they are not honestly and generally set before them? Is not this, in so many ways suggesting to them, that their punishment may not by any means be so dreadful, as it is often apprehended? Nay, is it not even leaving them not wholly without a *hope* that, after all, and however they persist in their wicked course to the end of their lives, they may be *ultimately happy*?

As therefore it has been before proved, that our system exhibits the strongest incentives to love, gratitude, and every principle that can influence the better part, and better passions of men, so it must here be confessed, that as far as the fear of punishment can operate as a guardian of

(t) Vol. iii. p. 154, 155. (v) Vol. ii. p. 390. The condemnation of those who affirmed this, Dr. H. says, "was required in the last Article of Edward VI. and he thinks reasonably," "the title of the Article, 'All men shall not be saved at length,' he observes, "seems inaccurate; as, I think, the meaning is, It is not to be affirmed, that all men shall be saved finally; or after a *definite* time." Ibid. Note.

morals, we also have clearly the advantage. The effect surely must be greater when such punishment, in its awful nature and unquestionable certainty, is kept generally in view, than when it is only now and then shyly and doubtfully hinted at, and when the ordinary scripture representations of it are so softened and palliated.

How void of foundation then, in this view also, is the charge we would refute. And how ill does it become the mouths of those who advance it. Whether we attend to the motives to good works, chiefly urged upon those who are considered as true Christians, or to those incentives to repentance which more especially regard the wicked, so worse than destitute are our opponents of any solid ground for boasting over us.

SECTION III.

A Vindication of CERTAIN INDIVIDUALS; an Appeal to EXPERIENCE, and to the CONCESSIONS of our Opponents, on the Point; and a Conclusion that it is the STRICTNESS of our Morality which gives the Offence.

SO much we may even venture to affirm of the doctrines of those among us, whose strong sense of the evils attending the opposite errors, has led them to use language the least defensible on the subject, and whose works our opponents attack with such peculiar virulence. We will instance, without undertaking the defence of all their modes of expression, as persons of this description, and standing in this situation, the two late well-known Divines, Mr. Romaine and Mr. Hervey.

Respecting a work of the former of these Gentlemen, a Correspondent of the Antijacobin, who subscribes himself "A Friend to the Establishment," thus expresses himself: "One of the Reviewers said on Mr. Romaine's Life of Faith, 'It was a pity that the Life of Faith should be the death of common sense.' But I would go further, and say, that the life of such faith, such solitary, modern, antinomian faith, is the *death of all reason, all piety, all humility, all meekness*. A few favourite notions are denominated faith, and this faith is exalted above every Christian grace, and may *exclude every moral virtue*."^a

This is a heavy charge. If however this zealous churchman will compare the definition of faith given in this work, with that of our Homily, he will find, that they are precisely, in effect, the same. Thus, the Homily says, "The right and true Christian faith is, not only to believe that the holy scripture is true, but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments^b."—Mr. Romaine, engaged expressly like the Homily to show "what true faith is," says, It refers to the Word of God, and that the person who really believes "assents to it, relies upon it, and acts accordingly." "This," he adds, "is faith^c:" and it is clearly nothing else than a compression of the words of the Homily. But, if this is the case, these hard epithets of this "Friend to the Establishment," apply equally to the faith of the established church, as to that of the work in question.

And then, as to these "favourite notions" being "the *death of all reason, and all piety, and excluding every moral virtue*:" Respecting the death of reason, I shall advance nothing; because, enthusiasts like us, will not be allowed to have any judgment in what its life consists; and because,

(a) For May, 1799, p. 77.

(b) On Salvation, p. 18.

(c) Life of Faith, 4th Edition, p. 24.

the whole system of our doctrines, we know, appear irrational to a Socinian Reviewer. In direct contradiction however to the other part of the charge, and in the most perfect consonance with the notions of our church, it is expressly maintained in this little work, that "every man in his natural state, before the grace of Christ and the inspiration of his spirit, has *no faith*:" that "a man who lives careless in sin has *no faith*," but is a "practical Atheist:" that "the formalist, who is content with the form of godliness and denies the power of it, has *not true faith*:" yea, that "he who is so far enlightened as to understand the way of salvation, and is destitute of love, has *not true faith*^d."

—How then can it be affirmed that this faith destroys "all piety, and may exclude every moral virtue," when all careless sinners, formalists, and those who are destitute of the genuine love of God and man, are thus positively declared not to possess it? How can such a work be "the death of all humility," when none but truly penitent sinners, and humble Christians, are addressed in it, or warranted to take one word of encouragement from it?

It is also, on the other hand, maintained, that all who believe "dread whatever is opposite to the Will of God;" that "the love of Christ shows sin in its exceeding sinfulness;" that they are required "to resist unto blood, striving against sin;" and that "faith working by love to Christ, gains daily victory over it^e." Always is it supposed, that the Redeemer stands equally engaged, and is equally qualified, to save all who trust in him, from the *practice*, as from the condemnation of sin. Commenting on the passage, 'He will subdue our iniquities;' "He *will* do it," it is observed; "He is engaged by promise, by office, it is his glory to save his people from the dominion of their sins^f." To the same purport are the remarks on Romans vi. 14, and Galatians v. 16: "Grace is Almighty to subdue sin. . . . Ye shall not fulfil the lusts of the flesh, either in word or

(d) Ibid. 25—27.

(e) P. 121, 266.

(f) Page 254.

deed; not *one* of them shall reign over you^g." And, having exhorted the believer to apply to Christ by prayer for strength to resist temptation; "Sooner," it is added, "shall heaven and earth pass away, than sin, any sin, thus left with Christ to be subdued, shall reign over thee^h."

True believers are also every where represented as making a *daily and progressive improvement in virtue*. "Christ," it is said, "living, dwelling, and reigning in them by faith, will day by day weaken the strength of Sin, Satan, and the World; and by the power of his death and resurrection he will be conforming them more to his own image and likeness. He will by faith enable them to grow up into him in all things, as long as they live. They will be going on from strength to strength, till sin and death be swallowed up in victoryⁱ." "Until that happy time come," it is subjoined, "he has appointed certain means, in the use of which they are to wait for the continual receiving of grace." In the faithful use of these means, that is, especially in prayer, public worship, and the supper, they are represented as finding great delight, "which nothing can rob them of but sin," which makes them careful in their life and conversation to please their gracious Lord^k.

In another place this enemy to all piety and morality proceeds thus: "The same faith, working by love, has gained the hearts and affections of believers over to the interests of holiness, and the commandments now cease to be grievous. Love to Christ, who is perfect righteousness and holiness, cannot consist with the hatred of either; nay, they are renewed after his image in both; and renewed in knowledge, that they might know his precious image, and renewed in heart that they might love it; therefore being thus created anew in Christ Jesus, they will certainly in the inner man, delight in righteousness and true holiness^l."
 "He (Christ) has perfectly secured the interest of holiness

(g) Page 112. (h) P. 118. (i) P. 260. (k) P. 261, 262.
 (l) P. 267.

and the glory of the most holy God; for they are his workmanship, created unto good works, to love them, to do them, to walk in them as the way to the kingdom; and they live by faith upon Christ's strength for Will and Power to do them, and upon his intercession for the acceptance of them. . . . To him they look for every thing needful, to enable them to glorify God in their lives, and to show forth the virtues of him who hath called them; on his grace they rely that their conversation may be as becomes the gospel of Christ, and that they may adorn the doctrine of God their Saviour in all things^m."

These extracts may suffice to show, with what justice or propriety, a work like this can be represented as "the death of all piety," and as so exceedingly hostile to "every Christian grace, and every moral virtue." It will not, surely, be easy for this "friend to the Establishment," to prove himself a friend to truth. The case of the establishment is truly deplorable if it has need of such friendship as this. If in this work there be modes of expression, or even sentiments, which some sound Divines of our church may not wholly approve, surely it can have no such tendency, and deserves no such reprobation, as is here presented to us.

The works of Mr. Hervey, Mr. Ludlam characterizes, as "abounding with numberless matters either false, or unintelligible, or unscriptural;" and would assure us, that Mr. H. has bidden "adieu to common honestyⁿ," in the composition of them. Others have spoken much of the *Antinomian* tendency of these writings^p. And, it shall be allowed, that they are as liable to objection in this view, as any productions within the scope of our apology. Many, with our views of justification, think this Divine has proceeded *too far* in guarding against the improper use of works, but not one of them will insinuate that he has not gone far enough.

(m) p. 269.

(n) Six Essays, p. 57, 58, and Note.

(o) Wesley, Bellamy.

And yet, hear how even *he* speaks on the subject. Amidst a great deal to the same effect,

“Holiness,” he observes, “is one of the most *distinguished blessings* in our system; nay, is the very CENTRAL BLESSING, to which all the others verge, in which they all TERMINATE. Were we chosen from eternity? It was for this purpose, that we may be holy and unblameable in Love. Are we called in time? It is to this intent, that we may show forth the praises of him, who hath called us out of darkness into his marvellous light. Are we created again in Christ Jesus? It is, to capacitate us for acceptable service, and to furnish us unto every good work^p.” If, Mr. H. readily acknowledges, the scheme of justification by faith had the smallest tendency to support ungodliness, or to discourage virtue, it would doubtless be worthy of universal abhorrence. But he appeals not only to the nature of the doctrine, and the reason of things, but to the experience of believers, whether its tendency is not “quite the reverse^q.” And after expatiating on the immenseness of their blessings, and the means through which these blessings are procured to them, the astonishing love and sufferings of the Redeemer; “Is it possible,” he proceeds, “for the contemplation of such goodness, to weaken the motives, or relax the springs of obedience? As soon may lenient balms kill, and rankest poisons cure. Is such a belief calculated to discourage duty, and patronize licentiousness? Just as much as vernal showers are fitted to cleave the earth with chinks, or summer’s suns to glaze the waters with ice. . . . No. Nothing, nothing is so effectual to beget the most *irreconcilable abhorrence* of all ungodliness, to make the remembrance of it bitter as wormwood, the temptations to it horrible as hell. . . . Other motives may produce some external services; but this conciliates the will; this proselytes the affections; this captivates the very

(p) Theron &c. Letter 10, p. 239

(q) Ibid.

soul, and makes all its powers, like the chariots of Amminadab, ready, expedite, and active in duty^r."

He shows moreover, what an exalted virtue these principles of faith and love produced in the Apostles and ancient Saints; and abounds with observations like these^s: "Wherever God works true faith, he plants the seed of *universal holiness*, and provides for the propagation of *every virtue*."

"The doctrine of faith is called by St. Paul, a 'doctrine according to godliness'; exquisitely contrived to answer all the ends, and secure every interest of real piety. The grace of faith St. Jude styles, 'our most holy faith'; intimating that it is not only productive of holiness, but that the most refined and exalted holiness arises from it^v." "The Scripture lays such a stress upon faith, because it is a sure, a sovereign means of 'purifying the heart,' and never fails to 'work by love^w.'" This last sentiment, like our church, Mr. H. insists upon peremptorily; affirming, "that our justification and sanctification are *absolutely inseparable*;" that a genuine faith and a conscientious obedience are as *indissolubly connected*, as gravity and stone, or heat and fire^x.—Such an Antinomian is Mr. Hervey! Such is the language of a Divine, whose notions on the subject are among the *least* defensible.

But will Mr. Ludlam maintain that the subject of his animadversions, the "Scripture Characters," has an immoral or an ungodly tendency? Has he not, amidst all his charges of folly and fanaticism, been constrained to allow that this is a "pious and well meant work^y;" and that the author of it "is a man of sense and piety^z?" Has it not extorted a similar commendation from the British Critic^a, an authority equally free from suspicion?

(r) Ibid. p. 242—245.

(s) Ibid. 245—268.

(t) Ibid. p. 248.

(v) Lett. 11. p. 268.

(w) Lett. 10. p. 249

(x) Dia. 10.

p. 341.

(y) Four Essays, p. 108:

(z) Six Essays, p. 56.

(a) Vol. iv. p. 260.

Or will Mr. L. advance this charge against the Works of that object of his implacable dislike, the late Joseph Milner? Does he know that the professed and characteristic design of this Author in his "*History of the Church*," is, to celebrate *only* "*genuine piety*;" that in contradistinction to the bulk of his predecessors, who have respected other matters "*more than godliness and virtue*," and made such "*large displays of ecclesiastical wickedness*," his especial object is, to write the history of those persons "*whose dispositions and lives have been formed by the rules of the New Testament*"^b? And has he not faithfully adhered to his plan, shown the connection between doctrine and practice, and recognized nothing as real Christianity, but in proportion as it has approached to this standard; in proportion as it has thus regulated men's dispositions and lives^c? Is it, for the defectiveness, or the eminency of his charity, liberality, and good works in general, that he so fully dilates upon, and so highly extols, the character of Cyprian^d? Is it for the coldness, or the fervour of the piety they breathe, that he likewise dwells with such peculiar satisfaction on the works of that great model of our church, St. Austin^e? In what merely human composition is there displayed a more cordial relish for whatever is excellent? Who will affirm, that by the perusal of this work, his standard of morality has been lowered, or his stimulus to the practice of it abated? And, is not the same spirit every where conspicuous in Mr. M.'s Sermons? Yet there cannot be a more strenuous advocate for our doctrine of justification.

Or, can it be shown that this is the tendency of the Works of Mr. Scott, another firm and consistent supporter of this doctrine, and whose sentiments have lately been re-

(b) See his Preface. (c) See Vol. i. Ch. 22; and the whole Work passim. (d) Ibid. Cent. 3. Ch. 7. p. 351—Ch. 15. p. 500. (e) Vol. ii. Cent. 5. Ch. 2. p. 323—Ch. 9. p. 510.

presented as so suspicious^f? Can it be proved of his numerous writings^z, that they either tend, or are designed, to depreciate morals? We appeal to every page, to every paragraph of them, for proof of the direct contrary. A single passage shall be adduced as a specimen. “The whole plan of redemption,” says this most scriptural Theologian, commenting on Phil. i. 11, “the humiliation and sufferings of the Divine Saviour, the inspiration of the holy scriptures, the preached gospel, and the instituted ordinances, are *entirely designed to render men fruitful in good works*; and if this end be not answered in those who profess the gospel, the *whole*, as to them, has hitherto been ineffectual. . . . Even the work of the Holy Spirit, in regenerating, illuminating, convincing, and comforting the soul, is entirely subservient to the Lord’s design of rendering it *holy and fruitful*: nor is any knowledge, experience, faith, joy, or confidence *genuine*, which is not *connected with fruitfulness*, or *productive of it*.”

Nor let it be insinuated, as it often is^h, that what we mean by holiness and good fruit, is something that has little or no connection with the *good of society*. For this writer proceeds, “Whatever part of a believer’s conduct tends to make known the glorious perfections and works of God, and to promote the credit of the gospel, the conversion of sinners, and the peace or purity of the church; whatever may diminish the sum total of ignorance, error, vice, and misery in the world, or increase that of true knowledge, wisdom, holiness, and felicity; in short, *whatever does real good to mankind*, in their temporal and spiritual concerns, is *good fruit*: all else should be counted but as leaves and blossoms. An upright, faithful, blameless, benevolent, peaceable, forgiving, pure, and holy conversation: a cheerful,

(f) See Antijac. Rev. for September, 1799, p. 33, &c.

(z) See his Commentary on the Old and New Testament, his Essays, Sermons, &c.

(g) Treatise on Growth in Grace, p. 44.

(h) See Clapham’s Sermons, p. 17.

thankful, resigned, and patient spirit; a reverential, and stated attendance on the ordinances of public and family worship; a conscientious regard to the Will of God, in our dealings with men, and in our behaviour towards all who are in any way related to us, even when they neglect their reciprocal duties; and an habitual moderation in all the pursuits, interests, and pleasures of life, have a manifest tendency thus to adorn our profession and benefit mankind. To these we may add a faithful improvement of the talents committed to our stewardship; whatever measure of authority, influence, abilities, learning, or riches, may be assigned to us by our common master: for with such talents we may do proportionable good; provided we be influenced by evangelical principles, avail ourselves of advantages and opportunities, and ask wisdom of God to direct us in our endeavours, &c. &c. We cannot think ourselves *perfect* in this life, without being justly chargeable with pride; nor can we neglect to pray for perfection and follow after it, without criminal neglect, and toleration of sin in our hearts and lives¹.”

Now, if it is not uncharitable, unjust, monstrous, to affirm or to insinuate, of those who use this language, that their doctrines lead to *licentiousness*, and that they nearly exclude *morality* from their system of religion, there is surely nothing to which these epithets can be applied. Yet to these sentiments of Mr. Scott, the general body of Divines under vindication will subscribe. They are our common sentiments, on the subject.—But there is no end of particularizing from such a host of Witnesses. To notice therefore but one instance more;

Can Mr. Daubeney substantiate this charge against the celebrated Works he undertakes to reprehend on the point? Can he indeed show that these Works tend to endanger the existence, lower the tone, or relax the obligations of morals?

(i) Growth in Grace, p. 44—46.

As soon, to adopt Mr. Hervey's allusion ^k, may he prove, that the firemen, by playing the engine, and pouring in water, contribute to the burning the house to the ground, and laying the furniture in ashes. One of these publications, however, Mr. D. represents as describing faith in a manner, "calculated to lead the reader to a conclusion subversive of the great design of the gospel covenant ^l;" as containing matter "more favourable to enthusiasm, than practical Christianity ^m;" as describing "the observance of the moral precepts as vain wisdom, and false philosophy ⁿ;" &c. &c. Yet, however inconsistently, and notwithstanding this severe charge against some parts of this Work, Mr. D. informs us it would give him pleasure to be the means of extending its circulation; and is constrained to believe, "that the reader must be either good or bad in the extreme, who does not derive benefit from it;" and that it "will produce a more extensive, and on many minds a more powerful effect, than *any instruction* from the pulpit, or even from the pen of a Divine ^o."

Nor have any persons, who are at all worthy of notice, ventured to question either the intention, the tendency, or even the actual good effect of this publication, whatever oblique hints, and insinuations of another kind, a dislike to some of its doctrines has occasioned. The Critics, who are deservedly in the highest repute with the Orthodox, "recommend it to the public as one of the *most impressive books* on the subject of religion, that has appeared within their memory;" as "a work in which the author *labours by every mode of argument, to revive* the decaying zeal and love for religion;" as "perhaps, intended as a providential instrument towards not only preserving this nation firm, amidst the wreck of religious, moral, and political opinions in

(k) Dia. x. p. 341 Note.
p. 313.

(n) Ibid. p. 297.

(l) Guide, p. 311.

(o) Ibid. p. 376.

(m) Ibid.

many parts of Europe," but even arousing it "to a *purser practice*, and more *ardent attachment* to the truth^p."

Similar is the judgment formed of this Work by one of the most distinguished of our Prelates. The Bishop of London mentions it as having, in conjunction with some other similar publications, "called the attention of the people of this land to the fundamental doctrines and duties of the gospel, and *pressed upon them the necessity of immediate reformation*, by arguments not easy to be withstood;" and as having produced *good effects* "certainly very considerable^q." And few human productions have received greater honour, than this has, from the truly pious in general^r.

But that Mrs. More's Publication also contains doctrines dangerous to morality, Mr. D. has written a book to shew. This prodigy of female understanding and useful virtue, he charges with maintaining a position which may lead to a "*very dangerous conclusion*; that of lulling the formal professor of Christianity into a *fatal security*, on a subject of the first importance^s;" with giving such an interpretation of St. Paul, as "*renders human exertion needless*, . . . in the work of salvation^t;" with exchanging his "*argument in favour of Christian practice*, . . . for an *imaginary idea*^v;" and in short, with making *nonsense* of it^w.

The Antijacobin Reviewers have approved of this censure, warranted the object of it for "*an error undoubtedly*," and denominated it giving "*a novel turn* to the Epistle of St. Paul^x."—All this, indeed, is amidst much inconsistent commendation. We say inconsistent, because, if the work really contains doctrines of this tendency, whatever other excellencies it may possess, it deserves the general disapprobation of the Christian minister.

(p) British Critic for September 1797, p. 294, &c. (q) Charge, 1799, p. 35, and Note. (r) This appears from its rapid circulation. (s) Letter to Mrs. More, p. 45. (t) Ibid. p. 31. (v) Ibid. p. 37. (w) Ibid. p. 32. (x) For October 1799, p. 195.

But, that the particular doctrine in question is neither new nor dangerous, has been fully shown above^y. And, taken all together, such, on the contrary, is the undeniable and extraordinary worth of this performance, that it has extorted the approbation, or rather, excited the astonishment of nearly all persons, of all sentiments and persuasions, in whom there is a capability of approving real excellence^z. It has proved invulnerable against the shafts of malignity itself; the “Enemy of all goodness,” like his great Predecessor on another occasion, having come and found nothing in it, but what has served to display his own malevolence, and to repulse him foiled^a. Yea, such is its undoubted excellence, that “the favourable reception and extensive circulation,” which this and the last-mentioned publication have obtained, have been considered as indicative of the “returning seriousness,” and remaining security of our nation^b.

As we cannot well have higher human authority on such a point, let the judgment of the Prelate last referred to, serve as a specimen of the opinion entertained of this work by sensible and pious Christians. “It presents to the reader,” his Lordship says, “such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world, and of the female heart, of *high toned morality* and genuine Christian piety; and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not, I conceive, easily to be found so combined and blended together in any other work in the English language^c.”

Is it not then, we ask again, monstrous, openly to affirm, or disingenuously to insinuate, that they in any sense

(y) Page 273—285.

(z) See the British Critic for June,

1799, p. 643; and the Antijacobin, as above, Note x.

(a) See

Peter Pindar’s “Nil Admirari;” and the Critiques upon it.

(b) See

Bishop of London’s Charge, p. 36; British Critic, September 1797.

(c) Charge, as above.

depreciate virtue, whose intentions are thus benevolent, whose exertions are thus happy, and whose writings can be thus characterized? Yet these Writers too maintain the precise doctrines we are vindicating. Whatever comparative disadvantage these doctrines may sustain through our inferiority in treating them, *theirs* are the sentiments we would support as the genuine doctrines of the Church of England. It cannot, we think, have escaped observation, how exactly similar the treatment of these two last mentioned works in particular is, to that which this same class of Divines bestow upon our established Writings; when amidst many high encomiums they affirm, “that the Compilers of them do not seem thoroughly *to have understood St. Paul*, on the subject of justification;” and that they have used expressions *somewhat too strong about works*^d.”

2. Neither are we by any means afraid of the result, if, in imitation of our church, we appeal to *Experience* in general, to determine the tendency of our doctrines.—Mr. Daubeny, Mr. Polwhele, Dr. Croft, &c. mention, with great apparent triumph, instances of the contrary; of persons professing these doctrines who have profaned the Sabbath, been guilty of gross Immoralities, or “held up their hands at the Bar^e.” But nothing surely can be more disingenuous and absurd. For, not to say, that evil reports concerning such persons, often originate in prejudices entertained against them from the very circumstance of their being, like Abel, *more righteous* than their brother; not to say, that all who should really be found of the character they mention would be disowned by us as hypocrites; not to say, that it is not the conduct of a few individuals that will turn the scale, either way; whence, it may be asked, proceed those troops of sabbath-breakers, irreligious and grossly immoral cha-

(d) Above, p. 208—209.
p. 80, 81, Note; Thoughts, p. 35.

(e) Guide. p. 86; Letter,

racters, that abound in almost every parish? Whence those constant and copious supplies for Tyburn, Newgate, and Botany-Bay? Are they not chiefly from among the professed adherents to *their* system? Are they not generally lamentable specimens of those whom they represent as “members of the true Church of Christ, translated from the world, delivered from the powers of darkness, and heirs with Christ of an eternal kingdom^f?” Does Mr. Polwhele remember no instances of disgraceful conduct in *Teachers* of religion, except those in which he so apparently exults^z? How inattentive must he then have been to Lord Kenyon’s labours.

It must however, on all sides, be acknowledged, that the *profession* of the purest speculative doctrines, is no infallible security for good conduct. Such is the deceitfulness and desperate depravity of the human heart^g, that to accomplish its wicked machinations, it can, Proteus like, assume every form, and present itself under every species of disguise. And if, on one lamentable occasion, through the intrigues of a few consummate hypocrites, the *doctrines of Grace* were abused, we need only extend our retrospect a very little further to see *those of merit* producing effects at least equally deplorable. We deny however that the doctrines which those Agents of mischief *pretended* to hold, were such as are here defended. If they professed certain parts of the same system, these they so extended as to annihilate the rest, which gave another form and another spirit to the whole. But in fact, when tried in our standard they are unquestionably proved hypocrites. In this case, the apology for the doctrines they professed is, that they could not be more happily efficacious because they were not really embraced. And the frequent allusion to this event,

(f) See above, p. 115, &c.

(z) See his Letter, p. 80.

(g) See Jer. xvii. 9.

which our opponents make^h, is just as candid and just as material in the question, as it would be continually to refer *them* to the black conduct of those zealous opposers of justification by faith alone, Bonner and Gardiner.

No. Amidst all the infirmities and imperfections, which, as what “all flesh is heir to,” the sincere adherents to the doctrines of Grace have to lament in themselves, it cannot reasonably be doubted, but that, taken Mass for Mass, there is amongst them a more marked abstinence from gross vice, and voluptuous dissipation; a more regular observance of religious ordinances; a more habitual sense of divine things, and gratitude towards the Saviour; a more characteristic regard to the Will and Authority of God in their proceedings; more strenuous exertions to mend and bless mankind; in short, more real godliness, soberness, and righteousnessⁱ, than are to be found among the opposers of these doctrines. Whatever *occasional* stain evangelical tenets may have received, through the assumption of them by hypocrites, from which danger no principles are free, but to which their peculiar excellence may perhaps peculiarly expose them, wherever any considerable Reformation has been effected by Christianity; any thing which has materially distinguished the characters of individuals, bodies of people, or places, from what they were before, or from such as have the mere “form of godliness,” these doctrines have been at the bottom of it.

Nor would it be difficult to shew, if this were our task, that, as a general rule, the piety of men has been cold, and their morality languid, in exact proportion to their distance from this Sun of our system, SALVATION BY GRACE, THROUGH FAITH IN THE REDEEMER, and its attendant doctrines; from the shorter aberrations of our more im-

(h) See Antijacobin Review for September 1799, p. 35; Dr. Hey's Lectures, Vol. iii. p. 265; Mr. Haggitt's Sermon, p. 11. 15.

(i) See Titus ii. 12.

mediate opponents to that "frigid zone of Christianity," Socinianism; and from hence to that utter starvation and destruction of every thing religious and good, modern French Philosophism.

In support of what is our position, we might shew the distinguishing purity of those who conscientiously maintained these doctrines in the first ages of Christianity: We might instance how the growing corruptions were opposed, and what beneficial effects were produced, by the correspondent doctrines of St. Austin: We might add the unshaken firmness, patient suffering, exemplary purity, and extensive usefulness, of the Waldenses and Albigenses, amidst the deplorable corruptions of the Romish Church in the 13th century: We might exhibit, with all its beneficial effects, and with all its illustrious examples of zeal, constancy, and disinterestedness, in the cause of pure religion and virtue, the Reformation itself; for, that the bulk of the great agents in this work, were professedly of the sentiments in question, it is impossible to deny^k: We might shew, that from the same principles have originated the chief and most successful attempts to extend the blessings of Christianity to heathen countries, since that period; and how backward to undertake the difficulties of this work, even when invited to it by a Christian Government, *they* have generally been found, who *talk* so much about universal benevolence.

We might, to the same effect, enumerate the Thorntons, the Howards, and other modern characters, whose unbounded philanthropy, and unexampled exertions in the cause of suffering human nature, have rendered their names dear to every quarter of the globe.—But all this has been sufficiently done already, and it would here be entering upon too large a field. For full evidence on the point we refer therefore to the "History of the Church," by Mr.

(k) See Chap. ii. p. 69, &c.

Milner^l; and to the approved and unanswerable work of Mr. Fuller^m.

We cannot however refrain from appealing to the crowded churches, the animated devotions, and the number of truly reformed and exemplary Christian characters in every town and village in the kingdom, where these doctrines are faithfully and discreetly inculcated, as contrasted with the general character of the congregations and people, where they are rejected. The characters of many who regularly attend the public ordinances of religion, it is admitted, may be doubtful; but that the case is bad where these ordinances are generally deserted, there can be no doubt. "The form of religion *may* indeed be," Bishop Butler, with his usual good sense, observes, "where there is little of the thing itself; but the thing itself *cannot* be preserved amongst mankind without the formⁿ."

And whatever may be said of the common people's total want of judgment in such matters^o; and however it may be more grateful and often more useful, to such divines as Dr. Croft, to have the approbation of "the twentieth," (the Squire's, for instance, or my Lord's) than that of "the nineteen^p;" it must not be forgotten, that it was especially "to the poor that the gospel was first preached^p." There is something in it peculiarly acceptable to their condition; and, as long experience has proved, wherever it is honestly and intelligibly delivered, and no material impediment of ministerial character intervenes, there will they be gathered together. And if persons of this class cannot judge of composition, they are shrewd judges whether a minister is really in earnest to do them good; a matter of much greater importance, even in regard to popularity.

(l) See Vol. i. Cent. iii. Ch. xxii; Vol. ii. Cent. v. Ch. ii—ix. Vol. iii. Cent. xiii. Ch. i—iv; and passim. (m) The Calvinistic, &c., Systems compared, passim. (z) Chapter annexed to his Analogy, p. 456. (n) See Mr. Polwhele's Letter, p. 85. (o) Thoughts, p. 12. (p) Matt. xi. 5.

We appeal, moreover, to the common integrity of persons in general, to say, whether, if, in the course of their travels or visits, they should meet with a stranger whose deportment seemed formed upon the model of *Scripture Morality*; who should, as occasion offered, discountenance swearing, drunkenness, and foolish talking, and introduce serious topics of conversation, they would not suspect him of the principles in question? We ask them, whether this suspicion would not be confirmed, if, by any means, they should further learn, that in his habitual conduct the man was thus strictly correct; that he abstained from all places of public or private dissipation, was regular in his devotions, conscientious in his dealings, zealous in his attempts to do good to men's souls and bodies; and that his professed *motive* was Love of God, and Gratitude to Christ? But if this, or any thing of this sort, be the "Shibboleth" by which persons of our principles are distinguished, however those who think otherwise may entertain themselves with the idea, it is a full acknowledgment of the superior *moral effects* of such doctrines.

But the *Concessions* on the point, which they make who dislike our doctrines deserve further attention. — For, on the one hand, however inconsistently, they acknowledge, to a very great extent, the *inefficacy* of their own principles. "Modern Christianity," Mr. Daubeny admits, is a "dead thing;" and that such is the "degenerate state of things," that "the meaning annexed to the term, Vital Christianity, is, to the bulk of professing Christians, become unintelligible." He "agrees with" Mr. Wilberforce, "in his Account of the progressive Decline of genuine Christianity;" and speaks of "the growing progress of adultery, perjury, and profaneness among us." — The British Critic also "en-

(q) See the Critical Review for November, 1797, p. 289.

(r) Guide, p. 315, 316, 381.

tirely agrees with Mr. W. as to the necessity that exists at present, for awakening many nominal believers to a recollection of the *most important doctrines* of Christianity, and to an active, and heartfelt sense of religion^s." Mr. W.'s picture of the defective and "commonly prevailing notions of professed believers," this Critic allows, "is so drawn that it is not easy to deny the likeness^t." The lamentations of the general body of these Divines, as will appear from our quotations below^m, are indeed truly distressing.

On the other hand, they cannot but admit that the doctrines which they oppose have done *something* in the way of reformation. Dr. Croft indeed considers the matter as doubtful. "Whether," he says speaking of the persons in question, "their doctrines have produced the reformation of manners which not only they themselves, but even candid men of a different persuasion, contend for, admits of much doubt^w." Mr. Clapham, however, the more candid man, it may seem, of the two, assures us, that *undoubted* evidence may be obtained "of *many*, who, immersed in sensuality, and enslaved to vice, have been, by the preaching of Methodism, reclaimed from their evil courses^x." The force of truth has also extorted the following admission from the sworn enemy of Dr. Hawker: "There does not appear," he says to the Dr., "the slightest ground for Mr. Polwhele's uneasiness on account of your so far imitating Whitefield, as to quit hastily your present residence, where you are so much looked up to, by those *whose morals you have in a great measure reformed*, by adding the manners of the Gentleman to the accomplishments of a Scholar. And I think it only justice to say, that your excellent Pulpit discourses have been, in all probability, blessed to the conviction, comfort, and edification of many souls now on

(s) September 1797, p. 294
Conclusion, § 2.
mon, p. 16.

(t) Ibid. p. 298.

(w) Thoughts, p. 35.

(m) Ch. ix.

(x) Ser-

earth, and of others who are, doubtless, gone to glory.” Here then we would seriously ask the Divines whose opinions we are combating, whether this is not more than can truly and generally be affirmed of *their* doctrines? And, whether the instances are not very rare, even of the outward reformation of notoriously wicked men, by their mode of preaching?

But not only the *good effects*, but the *superior* good effects of our doctrines, in this point of consideration, are allowed by an authority of all others the least liable to suspicion, the Monthly Reviewers. After quoting Mr. Wilberforce’s appeal to experience on the subject, they add; “The *triumph* of *methodism* (for such they denominate what Mr. W. is recommending as ‘the very Christianity on which our Establishment is founded’) over the Socinian sect, and over every other regular institution, in the sudden and *powerful effects* which it has, in many places, produced on the lowest class of the people, is admitted.” But “*success*” they observe, “is in no case a proof of truth;” and that “notwithstanding the *facts* in which Mr. W. *justly exults*, it still remains to be examined whether the system which has produced these effects be founded in reason and Scripture.” A similar admission is implied in their language on another occasion. Speaking of “the people composing the methodistic sect,” “we believe,” it is observed, “that they are as *moral characters* as the generality of their neighbours; and they form perhaps a description of Christians whose influence and example may be of *singular benefit* in a sceptical and profligate age. . . . May not the *success* of methodism be viewed as a good omen: as a proof that we need not despair of the Christian Church, but that we should rather be assured that it will flourish, if its appointed ministers and pastors, in the true spirit of the gospel and with an ardour arising from serious conviction, steadily perform the duties of

(y) See Wotton’s Letter to Dr. Hawker. (z) July, 1797. p. 248.

their office^m?" Whatever then becomes of the truth and rationality of our doctrines, their *good effects*, which is our present subject, are here plainly admitted.

Nor must we omit what the Conductors of the British Critic have witnessed on the point. In their review of Mr. Fuller's answer to Dr. Toulmin and Mr. Kentish, Mr. F., it is observed, "to the knowledge of a sound Theologian, unites the talents of an acute and logical disputant." "The refutation," it is added, "which their (his opponents) arguments have received, will, we think convince every candid mind, that the doctrines of unitarianism are not tenable on the ground of their moral tendency, when compared with those of a more evangelical description^a."

Mr. F.'s comparison of the Calvinistic and Socinian systems, as to their moral tendency, to which we have especially appealed, these Critics also "strongly recommended." With the exception of a "few passages," those doubtless in which the spirit of the Dissenter is visible, it "appears," they say, "to be the work of a perspicuous and forcible reasoner, an acute disputant, a learned divine, and a very pious and devout man^b." This is no mean testimony either of the man, or his doctrines. But Mr. Fuller is a *Calvinist*; the system he thus vindicates is the *calvinistic* one; and in exact proportion as our opponents are less "evangelical," and verge in their notions of grace and human powers towards Socinianism, in that proportion his arguments, in regard to moral tendency against this system, apply also to theirs.

We will only add the testimony which these same Gentlemen have borne to the *effects* of our doctrines, as exemplified in the character of the late Mr. Romaine. This is important; both because this Divine's character has been specifically attacked; and because, with whatever propriety,

(m) March 1801, p. 316. (a) Vol. x. p. 685. (b) Vol. v. p. 431.

he has been represented as a *Chief* among us^c. “It appears” then, they say, “that Mr. Romaine was *indefatigably active* during a ministry of near sixty years, in *discharging the duties of his profession, and in promoting charitable designs*. Whatever peculiar theological notions he might entertain, *his piety appears to have been most fervent and sincere; his charity ever watchful for opportunities of doing good; his literary attainments respectable, and his knowledge at all times wholly devoted to the advancement of religion*. To such a man, surely, without presumption, we may apply the words of Eliphaz, ‘Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season^d.’” May all who dislike their sentiments, be constrained thus to testify of the characters of our opponents! If *this* is the morality at which they are so angry, we must despair of pleasing them. If this is the pattern we are imitating as Ministers, they will not easily make us ashamed of our conduct.

But what now, if, after all, it should appear, that it is not the *laxness*, but the *strictness* of our Morality, which excites such complaints?—There are persons, we know, from infallible authority, to whom the Redeemer’s holy precepts and humbling doctrines are equally obnoxious. To whomsoever the different characters may belong, the scripture affirms nothing more plainly than this, that the truly righteous are disliked by the world^e. Nor is there any truth which has been more fully confirmed by experience. Ishmael, in days of old, derided Isaac^f. And, “as then,” the Apostle says, “he that was born after the flesh, persecuted him that was born after the spirit, even so it is now^g.” So both Jews and Heathens treated the Apostles and first Christians. So the Papists treated the most virtuous of the Reformers. And so at all times has the World treated the genuine Disciples of Christ; perhaps in exact

(c) See above, p. 307; and Chap. i. beginning; and Antijac. Rev. April, 1799, p. 362, &c. (d) Vol. vii. p. 690. (e) John xv. 18. 19. (f) Genesis, xxi. 9. (g) Gal. iv. 29.

proportion as they have partaken of his Spirit, and trodden in his steps.

Persons who act thus would be thought, indeed, only to discountenance hypocrisy, grimace, or enthusiasm; while they admire the beauty, and delight in the exercise of genuine virtue. But the manner in which she was treated when exhibited in her most perfect form, and loveliest charms, in the Person of our Saviour, is a standing and irrefragable proof of the contrary. And no excellence of character, no circumspection of conduct, no freedom from needless peculiarities, has been sufficient to preserve such as have been “transformed by the renewing of their mind^h,” from a portion of the same treatment; while those who have been “conformed to this world,” and have “walked after the course of itⁱ,” have invariably secured its friendship.

Nor will the reasons of this circumstance be wanting, to those who consider the enmity of the carnal mind against God and his law^k, the influence of Satan^l, and the reproach which a strictly holy character reflects upon that of hypocrites, formalists, and persons of more languid virtue. And it is worthy of observation, as what is most demonstrable from fact, that it is the *living* according to the gospel, and not the *profession*, nor even the *preaching*, of its peculiar doctrines, in which the real umbrage consists. Where there is a conformity to the world in practice, it readily excuses peculiarity in theory.

But if superior holiness so commonly excites a peculiar dislike, this may easily be the case in the affair before us; and it exceedingly behoves men to examine the grounds of their prejudices with a view to this circumstance. There is a passage on the subject in the Book of Wisdom well deserving of attention. “Let us,” say cer-

(h) Rom. xii. 2. (i) Ephes. ii. 2. (k) Rom. viii. 7. (l) See Ephes. vi. 12; 2 Cor. iv. 4; 1 Peter v. 8.

tain characters, “lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education. He professeth to have the knowledge of God; and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold: for his life is not like other men’s, his ways are of another fashion. We are esteemed of him as counterfeit: He abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his Father. . . . Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience ^m.”——In a succeeding chapter they are represented as saying on a solemn occasion, “This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness; &c ⁿ.”——We make no application of this passage but that which it necessarily makes of itself. If the manner in which any persons now speak and act in respect to us be exactly represented in it, they have certainly no occasion to boast of their precedent. If we are such mad, singular, boasting, obnoxious characters, as are here complained of, we trust we shall continue such to the season just alluded to.

But that it is the *strictness* of our moral system which in reality gives the offence, we have the evidence of our opponents themselves to prove. This is plainly expressed in the whole catalogue of their objections against the *strictness of our standard* of morals, and their attempts to substitute “*a more lenient rule* ^o.” This is implied in their slighter requisitions as the *evidence* of a Christian state ^p. This is confessed in their charge that we “shew no indulgence to the common

(m) Ch. ii. 10—19. (n) Ch. v. 3, 4. (o) Above Ch. vii. §. i.
p. 221, &c. (p) Above, p. 114—126; 169, 170, 283, &c.

failings of human nature^q;" and in all they advance against the rigour and austerity of our system and our manners^r. This the most respectable of them affirm in so many words. —Thus, in their review of a popular Work of the description in question, the British Critics specify instances in which they think the ideas of the Author "are carried to a *mistaken degree of strictness*;" and say, "It is USUALLY CENSURED AS TOO SEVERE^s."—Mrs. More confirms this testimony. "It has been warmly urged," she says, "as an objection to certain religious books, and particularly against a recent work of high worth, . . . that they have set the *standard of self-denial higher* than reason or even than Christianity requires. . . It has been sometimes objected, even by those readers who on the whole greatly admire the particular work alluded to, that it is UNREASONABLY STRICT in the *preceptive and prohibitory parts*^t."

But if all this is so undeniably the fact, how could Mr. Clapham, before a learned Bishop and a Congregation of Divines, appeal to the day of judgment, solemnly pledge himself to lay aside "every prejudice," and to consider the matter "fairly and impartially," as he "believes it will appear, when the secrets of all hearts shall be disclosed," and then exclaim concerning us; "The regulation of the moral temper, and the extinction of the malignant passions, do not alas! seem to be essential, or even subordinate parts of their system^v!" How could the grave Prelate "command^w" such gross calumny to be published? With what face can Mr. Fellowes affirm, that we make "Christianity itself an instrument for the propagation of vice and the diffusion of misery;" . . . that our "doctrines tend to deter even good men from the practice of virtue, and powerfully impel bad men on in the career of wickedness^x?" With what regard

(q) Clapham's Ser. p. 21.

(r) Above, Ch. 7. §. 1. 2. *passim*.

(s) September, 1797. p. 295, 302.

(t) *Strictures*, Vol. ii. p. 197.

(v) Sermon, p. 9.

(w) See the Title page.

(x) *Anticalvinist*,

Preface, p. 1, 2.

to fact does Mr. Haggitt insinuate, that “the obvious effect of our doctrine is, to cut afunder the bonds of all moral obligation, and to put every man’s life and property at the mercy of every fanatical audience?” How can so many persons, under a profession of zeal for truth and justice, load us with such palpably false and ignominious charges on this subject? How groundless are the apprehensions which are pretended to be entertained by the more respectable and moderate of those who differ from us! How little must all these persons know of our doctrines, or how wilfully must they misrepresent them!—From this full and extensive view of the subject of morality it appears,

That we hold equally the necessity of *Sanctification* as of *Justification*, and consider these blessings *equally* provided for in the covenant of grace: that we enforce the practice of good works *precisely on the same grounds which our church does*: and that, whether regard is had to the *Rule* of Morality, or to its *Sanctions*, or to the *degree* of it absolutely insisted upon as the *Evidence* of a Christian state; whether we argue a priori from the *natural tendency* of the doctrines themselves to promote genuine virtue, or whether a posteriori we have recourse to the *effects actually produced* by them, our moral system is *far stricter*, and our doctrines far more efficacious, than those of our opponents are.

(y) Visita. Sermon, Preface, p. 15.

CHAP. VIII.

The REASONS of our adherence to the genuine doctrines of the Church of England stated; and a general APOLOGY for her doctrines.

MUCH has been advanced to show, that we certainly do teach according to the plain doctrines of our Articles, Liturgy, and Homilies. It shall be the business of this chapter to inquire, whether or not there are any solid reasons for such a conduct in the Ministers of our church. And,

First, We cannot on any other ground justify our SUBSCRIPTION to these forms of doctrine and worship.

That the Articles of our Church were intended by her founders for *Articles of belief*, to be understood, and taught, in their plain and obvious sense, has been proved beyond all room for question^a. And to us, her Ministers appear under very weighty obligations, so to understand and teach them now. These forms still contain and inculcate one explicit and specific body of doctrine, and are nugatory and unmeaning if this doctrine is *not believed*. Still they are prefaced with the royal Declaration, which forbids any Minister from “putting his *own sense or comment* to be the meaning of them,” or “affixing *any new sense* to any article;” and enjoins that they must be “taken in the literal and grammatical sense,” in their “plain and full meaning.” Still the *design of the imposer* is declared, in the title which the Articles bear, to be, the “*avoiding of diversities of opi-*

(a) See especially Chap. ii.

nions, and the establishing of *consent* touching true religion." Still our subscriptions are demanded for the satisfaction of our Ecclesiastical Superiors concerning the doctrines we mean to teach, and must therefore imply in them what is necessary for that satisfaction.

But what is more, still, in the most solemn manner, after space for the maturest deliberation, every candidate for Orders in our Church, declares in the act of subscription, according to the 36th Canon, "that the Book of Common Prayer, containeth in it nothing contrary to the Word of God; that he alloweth the Book of Articles of Religion, and *acknowledgeth all and every* the Articles, therein contained, to be agreeable to the *Word of God*;" and that "*willingly, and ex animo, he subscribes to these Articles, and to all things that are contained in them* ^b." And, according to the statute which gives our Articles their legal authority, every Minister who is admitted to a Benefice is required to read them in the Church, with a declaration of his "*unfeigned assent to them* ^c."

And, if the obligation *can* be rendered more binding, still are we daily exhorted to teach according to the plain and genuine doctrines of these articles by the *most active and eminent of our Bishops*, and assured by them that a contrary procedure is equally pregnant with guilt and danger. Thus, in his famous Sermon on the subject, Bishop Conybeare says; "Every one who subscribes the Articles of religion, does thereby engage, not only not to contradict them; but his subscription amounts to an approbation of, and an assent to, the truth of the doctrines therein contained, in the very sense in which the compilers are supposed to have understood them." "All the considerations which can be urged to prove our *obligation to moral honesty*, are so many arguments of our duty to subscribe *without equivocation or reserve*."

(b) See the Canon.

(c) See the Statute of the 13th of Elizabeth; or Burnet on the Arts. Introduct. p. 8.

Nor can any thing be urged to justify or excuse prevarication in this respect, which will not tend to destroy all mutual trust and confidence among men. Whoever therefore is not really persuaded that the doctrines contained in our articles are true, cannot subscribe, without *an high violation of moral honesty*, and a breaking in upon the fundamental principle, on which all society must be built ^d."

Archbishop Secker, after observing to Candidates for Orders, that in subscribing they have acknowledged the liturgy and articles of the Church of England to be agreeable to the Word of God, proceeds: "I hope you will think yourselves bound, as you are, to be careful that the instructions which you give, and the doctrines which you maintain, in public and in private, be agreeable to that liturgy and those articles: that you neither contradict, nor omit to inculcate and defend, on proper occasions, the truths which they contain." "For," continues he, mentioning the engagements of our Ordination in general, "there can hardly be a case in which either *insincerity*, or even *thoughtlessness*, would carry in it *heavier guilt* ^e."

Bishop Barrington considers us bound, to inculcate and maintain "the doctrines which the laws protect, . . . by our *duty to God*, to the *laws of our country*, and the *engagements of our profession* ^f."

"The Articles," Bishop Pretyma adds, "are to be subscribed in their plain and obvious sense, and assent is to be given to them simply and unequivocally." "All persons when they enter into holy orders, or are admitted to any ecclesiastical cure or benefice, are required by law to subscribe these articles, that all who are employed in the Ministry of the established church *should unfeignedly believe the*

(d) See this Sermon in the "Encheiridion Ecclesiasticum," lately published at Oxford, and recommended by the Bishop of Durham, Ch. 1792.

(e) See his Instructions to Candidates for Orders, in the Bishop of Landaff's Tracts, Vol. vi. p. 108. (f) Ch. 1792.

p. 17.

doctrines they contain." And, having mentioned "the professed object of these articles," and the "indispensable form of subscription," and how "it behoves every one before he offers himself a candidate for holy orders, to peruse carefully the articles of our church, and compare them with the written Word of God;" "If," his Lordship says, "upon mature examination he believes them to be authorized by Scripture, he may conscientiously subscribe them; but, if on the contrary, he thinks that he sees reason to *dissent from any of the doctrines asserted in them*, no hope of emolument or honour, no dread of inconvenience or disappointment, should induce him to *express his solemn assent to propositions, which in fact he does not believe*. . . . And let it," he subjoins, "be ever remembered, that in a business of this serious and important nature, no species whatever of evasion, subterfuge, or reserve is to be allowed, or can be practised, without imminent danger of incurring the wrath of God^g."

All attempts therefore, under these circumstances, to *justify subscription without actual belief* of the plain doctrines of the articles, we cannot but consider as gross prevarication; an attack upon common integrity; a conduct most unbecoming the appointed Guardians of truth and sincerity, and as justly exposing the Church of which they are Ministers to the scorn of her enemies.

In answer, therefore, to the notions of Dr. Paley, Dr. Balguy, &c. that our articles were only intended for *Articles of peace*, proscriptions of certain ancient sects, or whatever they call it, something short of this belief of the propositions they contain^h, we will only further add the words of Bishop Burnet: Speaking of the time when these articles were composed, "One notion," his Lordship says, "that has since been taken up by some, seems not to have been then thought of; which is, that these were rather articles of

(g) Elements of Theology, Vol. ii. p. 566.
p. 18—22.

(h) See Chap. i.

peace than of belief: so that the subscribing was rather a compromise not to teach any doctrine contrary to them, than a declaration that they believed according to them. There appears *no reason for this conceit, no such thing* being then declared: so that *those who subscribed, did either believe them to be true, or else they did grossly prevaricate*ⁱ."

Nor does there appear more reason, for the more ingenious conceit of an *acquired sense*, and a *tacit reformation*, about which we hear so much from the Drs., Hey, Powell, and their disciples^k.—The very foundation on which they rest this scheme of accommodation is groundless. We allow that words are mere arbitrary signs of whatever ideas the general will of mankind annexes to them; and that, when a sufficient reason appears, they may agree "to call the Sun by the name of the Moon, and the Moon by the name of the Sun." But this *new sense* of terms is certainly only allowable, as far as it is thus *agreed upon*, and *generally understood*, especially among those whom the subject they refer to immediately concerns.

According to Dr. Paley, to justify a departure from the original sense of any form of words to which we assent, the inconveniency of adhering to this sense must "be *manifest*, concerning which there is *no doubt*^l." This he shows with respect to "oaths to observe local statutes;" and "Subscription to articles of religion," he says, "is governed by the same rule of interpretation." And it is on the supposition that this *new sense* of the articles is *generally known* and *understood*, that it is defended by its advocates.

Thus, after a vast deal to the same effect, Dr. Powell observes, "How unjust then is the charge brought against the English Clergy, that, having departed from the meaning of their articles, they all continue to subscribe what none believes! The accusation is not only false, but the crime im-

(i) History of the Reformation, Vol. ii. p. 169. (k) Chap. i. p. 22—26. (l) Moral and Political Philosophy, p. 179.

possible. That cannot be the sense of the declaration which *no one imagines to be the sense*; nor can that interpretation be erroneous which *all have received*^m.”

This passage is approved, and thus explained, by Dr. Hey: “The English Clergy comprehends both parties; that which *makes* the declaration, and that which *receives* it. If these are agreed, there *can* be no falsehoodⁿ.” Of a similar import is this Professor’s quotation from Cicero: “*Rectissime etiam illud receptum est, ut leges non solum suffragio Legislatoris, sed etiam tacito consensu omnium, per desuetudinem abrogentur*^o.”

But nothing is further from the truth, than the supposition that any such general agreement, universal understanding, or tacit consent of all, obtains, in respect to our present subject.—In regard to those who *receive* the Declaration, the very reverse is the case. So far are our venerable Prelates from requiring subscription to the articles in some *new sense*, different from their plain and express meaning, that they seriously lament the departure from this mode of interpretation, and urgently recommend a return to it: This, it has been shown^p, is the undoubted conduct of several of the most active and eminent of these Prelates. Read a passage more, on the subject, from the Bishop of Rochester. “You have no authority,” his Lordship observes to his Clergy, “to preach any new-fangled opinions of your own. . . . You must stick close to *the doctrine*; to the form of sound words originally delivered to the Saints. You are to lay open the wonderful scheme of man’s redemption. You are to lay it open in its intirety. You are to set it forth faithfully and exactly, as it is exhibited in the Holy Scriptures; and, upon the authority of the Scriptures in their plain, natural, unsophisticated meaning, *in the Offices, the Thirty-nine Articles, and the Homilies of*

(m) Sermon on Subscription, p. 37.

(n) Vol. ii. p. 68.

(o) Ibid. p. 57.

(p) Chap. i. p. 36—43.

the Church of England. . . . In delivering the great mysterious truths of the Gospel; and I repeat it, the whole Gospel, with all its mysteries, must be preached in all congregations, I would advise you to use in general, not an argumentative, but a plain didactic style: teach with authority, not as the Scribes: upon the momentous doctrines of Man's corruption, of Christ's atonement, the gratuitous acceptance of Man's imperfect works in regard to Christ's merits, of the justification of man, of good works, (the precise subjects of this controversy) *always adhering strictly*, as I have before said, to the Scriptures, the *Thirty-nine Articles*, and the *Homilies*²." Recollect the decisive language of the Bishop of Lincoln³. And easily might it be proved, that adherence to the plain and natural sense of the established Confession is inculcated in the Charges of many other of these Dignitaries⁴.

In regard to those who *make* the Declaration, there are also certainly very great numbers who adhere to this obvious and primitive sense, and who see not how they could conscientiously subscribe in any other.—This class of Ministers our opponents themselves describe as "forming a considerable body"; "a considerable part of the Clergy"; as "numerous, active, united, and supported by opulent patrons"; as occupying "many livings in different counties of the kingdom, numerous chapels in populous towns, and a majority of the lectureships in London". "I shall

(z) Charge, 1800, p. 31. (y) Above, p. 336. (q) This interpretation is enforced in the usual Exhortations of the venerable Archbishop of York, to Candidates for Orders. It is also strongly enforced by those of our Prelates who recommend Nowell's Catechism, Jewell's Apology, Secker's Charges, &c. as illustrations of our Articles. (r) See the Critical Review for November, 1797, p. 289. (s) Ibid. for May, 1800, p. 18. (t) Antijacobin Review, April, 1799, p. 364. See also the Critical Review for June and July, 1800, p. 223, 334; and Mr. Haggitt's Sermon, Preface, p. 13. "The literal and grammatical sense," Mr. Bingham observes, "is the sense in which all churches commonly desire their Articles to be understood;

assume it as indisputable," says a respectable Minister, addressing his Clerical Brethren, "for the contrary supposition is too horrid to be admitted for a moment, that we receive the doctrines of our church, as contained in her articles, to which we have solemnly subscribed; and as breathed in every page of our most excellent liturgy, to which we have publicly pledged ourselves to conform; that in our prayers and our discourses, we speak the same language, utter the same sentiments, and are actuated by one and the same spirit^o."

And, in regard to a *third party* which is certainly very intimately concerned in the business, there is no doubt but that nine persons out of ten, who hear a Minister read the Articles with a declaration of his unfeigned assent to them, believe him sincere, and to speak according to the ordinary use of language. And so far is a discovery of the contrary from being universally assented to, and acquiesced in, by the laity, that for this avowed reason, because they cannot hear her genuine doctrines^v, large bodies of his Majesty's subjects, even by "half a million^w" in a class, desert the service of our church, and frequent other places of worship where they believe something more like these doctrines is taught.—So weak is the defence of this new sense of the Articles, on the ground that it is *universally agreed upon*, and *understood*, by those whom the subject concerns.

The case of obsolete Acts of Parliament which Dr. Hey pleads^x, is not parallel to the case in question. These Acts are not constantly and solemnly read with declarations of unfeigned approbation of them; but are literally suffered to fall into *disuse*. The very reverse is the treatment of the Thirty-nine Articles.

and to understand them in any other sense, is either to force unnatural interpretations upon plain words, or make nonsense of them." Apology, p. 96.

(o) See "a Discourse delivered at the Visitation of The Right Worshipful Robert Markham, M. A." By John Lowe, M. A. p. 5.

(v) See Mr. Benson's Vindication of the Methodists, p. 11, 12, &c.

(w) Antijacobin Review, August 1799, p. 452.; see also Note at p. 414, below.

(x) Vol. ii. p. 55—60.

The argument deduced from the change which has taken place with regard to the *Habits* of Ministers^y; and from the phrase repeated so often, “My master is not at home^z”; the signature, “obedient, humble servant^a”; &c^b, is frivolous and pitiful. Does the truth of Christ wax old and change like the fashion of our garments? Or is it a proper vindication of Jesuitical casuistry in his Ministers in the solemn act of devotion to his service, that a few complimentary lies are tolerated by the World?

The example of Geneva, which Dr. H. adduces, the British Critic is constrained to denominate “a flagrant violation of the laws of conscience and morality, and even the religion of an oath, in its inmost sanctuary^c.”——“In the modern Church of Geneva,” Dr. H. says, “the most complete *tacit Reformation* seems to have taken place. Geneva was the metropolis of Calvinism; Calvin himself taught there; and, after him, Beza; but the Genevese have now *in fact* quitted their Calvinistic Doctrines, though in *form* they retain them. . . . When the Minister is admitted, *he takes an oath* of assent to the Scriptures, and *professes* to teach them ‘according to the Catechism of Calvin;’ but this last clause, about Calvin, he makes a separate business; speaking lower, or altering his posture, or speaking after a considerable interval. There seems still to be some obligation to read public Lectures at Geneva on Calvin’s Catechism, for the Lecturers propose a part of it as a subject or text; but then they immediately go off to something else: they do not adhere to it, nor even treat of it. The Youth are chiefly taught Ostervald’s Catechism, which seems to contain what may now be called the *real* religion of Geneva^d.” “The multitude,” however he says, “may possibly retain the Calvinistic notions^e.” Yet after quoting the passage just noticed from Dr. Powell, “This shows,” Dr. H. observes,

(y) Nor. Lect. Vol. II. p. 74. (z) Ibid. p. 63, 70, 12, &c.
 (a) Ibid. 71. Note. (b) Ibid. p. 62, &c. (c) May, 1800, p. 499.
 (d) Vol. II. p. 57. (e) Ibid. p. 73.

“how a Minister of the church of Geneva is now clear of the crime of prevarication^f!”——What then, we ask this learned Professor, is prevarication? Or what great apology for this conduct in Christian Ministers is it, to be told, that “Amongst the ancient *pagans*, the Philosophers, or Initiated, had one religion, and the *profanum vulgus* another^g?”

And what would not be the effects of the system in question, were it generally reduced to practice in the affairs of civil and common life? Dr. H. himself has supposed the objection which is inseparable from it, that it “seems calculated to perplex plain integrity, to entangle common sense, to confound truth with falsehood^h.” And, if, when, voluntarily, and after due time for examination, a man declares, that “*from his heart he acknowledges all the articles of our church, and every thing that is contained in them to be agreeable to the Word of God, and engages to take them in their literal sense, and to put no sense or comment of his own upon them contrary to this interpretation,*” he is to be understood to mean, that *many* of these articles have now *no signification at all*, and that others in their plain and literal sense are *contrary to the word of God*, and are to be interpreted in a *new and different* sense, it must surely be inquired, how society is to understand his meaning, or to obtain security from him, in any other covenant? Must not such a scheme open a door to evasion that would, in effect, release men from every engagement that became unpleasant to them? Or would it not, at the best, occasion as great a confusion of language as that which attended the speculation to build a tower to heavenⁱ?

But we need not depart from the case in hand to discover confusion enough. The true standard of interpretation, we are taught, is, the present opinion of “the generality of learned and judicious men;” or “of those whom a minister

(f) Ibid. p. 68.
(i) Gen. xi. 1—9.

(g) Ibid. p. 73.

(h) Ibid. p. 55.

accounts the most judicious^k." Let us then suppose this to be the case, and that for the sake of being fully understood, and of preserving some appearance of honesty, every minister after reading the above declaration of assent, should immediately avow this to be his meaning; what would not be his perplexity; and what a farce would not his subscription be?

The learned and eminent Bishop Watson, the learned and judicious Archdeacon Balguy, the learned, &c.^l, he would find, are of opinion, that it is enough merely not to *contradict* the established confession in our instructions from the pulpit.

The learned and judicious Archdeacon Paley, whose *Work* forms a part of the common reading at a great University, supposes, that the main end of our Articles, was the proscription of certain sects and tenets which obtained at their imposition; and that neither the opinions of the Compilers, nor of our present Bishops, are of any signification in the interpretation of these Articles, but that it is the *legislature of the 13th of Elizabeth* whose intention the subscriber is bound to satisfy^m. Other learned Divines and Critics approve of the Archdeacon's sentimentsⁿ.

The learned and respectable Mr. Gisborne maintains, that "It is the intention of the *present legislature*, whether that be, or be not the same with the intention of the legislature of the 13th Elizabeth, which the subscriber is bound to satisfy^o."

The learned and judicious Archdeacon Powell, late Master of St. John's College, Cambridge; the learned and ingenious Dr. Hey, as Norrilian Professor of Divinity in this University, with their disciples, say a vast deal about some *new and acquired sense*^p. And this sense, Dr. P. teaches, is neither fixed "by those who require" subscription, nor "by the Governors of the Church," nor "by

(k) Above, p. 22—25.
p. 19—22.

(n) Ibid.

(l) Ibid. p. 18.

(o) Moral Philosophy, chapter

on Engagements.

(p) Above, p. 22—26.

(m) Ibid.

the legislature^q.” One class of Critics says “The meaning of the Articles is undoubtedly to be sought from the *framers* of them^r :” Another is very confident, that the *Diocesan* is the only proper judge whose preaching should be considered most conformable to the public standard^s. One body of learned and judicious Doctors adheres to the plain meaning of the Articles except on some *abstruse doctrines*^t : Another, neither less learned nor less judicious, adheres to this interpretation *on all points*^v ! &c. &c.

If, however, amidst this vast variety, a Candidate for Orders can determine which party to “account the most judicious ;” in their sense, he may, it seems, conscientiously subscribe our Articles. And thus will the Church “*avoid diversities of opinion, and establish consent* touching true religion !” Or rather, thus will a Minister’s subscription just prove that he can write his own name !

But neither can we reconcile ourselves to the reserve our opponents plead for, in respect to what they denominate the “*mysterious and difficult doctrines*”^w of the Articles.—They do not clearly specify their “few general and fundamental principles of Christian faith, which are clearly delivered, and uniformly believed by all^x.” Neither do they say precisely, and uniformly, which are those “unnecessary,” “doubtful, inaccurate, unphilosophical,” “too philosophical,” “erroneous” Articles, they would retrench and correct ; and what are those “abstruse questions,” and “disputable points,” they would leave “to the free decision of every man’s private judgment^y.” Some of them, however, it is clear, consider every thing in the established forms “*mysterious and difficult*,” which they conceive borders on *Calvinism* : Others find their difficulties in the doctrines of *Grace, Faith, and Justification* : A third party applies these epithets

(q) Disc. ii. p. 35.

(r) Antijac. Reviewers, Jan. 1800, p. 19.

(s) Critical Reviewers, Nov. 1797, p. 291.

(t) Above, p. 27—29.

(v) Ibid. p. 36—42 ; 333—335,

(w) Above, p. 27—30.

(x) Ibid.

(y) Ibid. p. 27—29.

to the Doctrine of the *Trinity* : And a fourth sees nothing but perplexity and difficulty in requiring subscription to *any Articles of faith*.

The whole tenour of their writings evinces the first of these particulars^z. The quotations already adduced from the Drs. Bennet, Croft, &c. establish the second^a. Professor Hey shall vouch for the next : “ We and the *Socinians*,” he affirms, “ differ only about what we do *not understand* : and about what is to be done on the part of God^b.” And the last is proved by the whole purport of the Confessional, the Considerations of Bishop Law^c, and many passages in the Philosophy of Dr. Paley. “ Bishop Law,” Dr. Hey says, “ does not seem to allow, that *any* case can justify requiring a declaration of opinion^d.”

To allow the Subscriber therefore to exercise a reserve and a latitude, on all doctrines which he may please to call mysterious and difficult, is not even to distinguish him from a Socinian, or an enemy to all forms of doctrine, and is, in effect, requiring nothing of him.

“ It is not indeed necessary,” as the Bishop of Lincoln observes, “ that he should approve *every word or expression*, but he ought to believe *all the fundamental doctrines* of the articles ; *all those tenets in which our church differs from other churches*, or from *other sects of Christians*^e.” It is not necessary, in order to conscientious subscription, that our Divines should harmonize on every possible point of doctrine, but only upon those doctrines which are contained in our forms, and only upon *these* to the *extent* to which they are there plainly fixed and settled.

Nor is there any considerable difficulty in distinguishing between this sort of latitude, and that which is condemned. The one respects doctrines beyond the extent of the arti-

(z) See Ibid, Chap. 2.

(a) Above, p. 33, 34 ; 204.

(b) Vol. ii. p. 41.

(c) On the propriety of requiring a subscription to Articles of faith.

(d) Vol. ii. p. 133.

(e) Ele-

ments, Vol. ii. p. 567.

cles, in respect to which they settle nothing: The other respects those doctrines which in their plain language they contain and establish. “A Father leaves his fortune to his Son, on condition that he should pay to an old Servant an annuity for life of fifty pounds a year:” But what would be thought of the Son’s understanding or integrity, if, after he became possessed of the estate, he should raise difficulties and scruples, and attempt to evade the plain force of the condition, because it was not determined whether the annuity should be paid in *Bills* or in *Gold*, or because neither the *day* nor the *hour* of the day of payment was fixed? Must it not then be most unbecoming the character of Divines to suggest difficulties and to justify evasion on the subject in hand, by equally *frivolous* pretences? On our system there is, to honest minds, comparatively no difficulty. It bewilders men in none of these endless labyrinths: it requires none of this suspicious casuistry. All parties concerned are supposed to act in this case, as men of principle and understanding act on other occasions; to express their intention by their words, and to use words in their ordinary signification. The forms in question are therefore conceived to be, at once expressive of the intention of the Compilers and original Imposers, and that of our present legislature and church-governors who continue them.—These forms then are the standard of doctrine; and their meaning must be ascertained by the ordinary rules of interpretation. And he only who believes the doctrines they plainly contain, can fairly and conscientiously subscribe them. “Thus only,” Bishop Pretyman, after the passage just quoted from him, adds, “can a person offer himself at the table of the Lord as his Minister with safety; thus only can he expect to receive the divine blessing upon that course of life to which he then solemnly devotes himself.”

But, if we have thus deliberately, solemnly, and repeatedly engaged to teach according to the plain doctrines of our established forms; if we are continually and earnestly ex-

horted to this conduct, by the most active and eminent of our Prelates ; if it be what is generally expected from us by the laity ; if we are bound to it by all the obligations that can bind us to “ moral honesty ;” and, if a contrary procedure is only capable of so paltry, so frivolous, so Jesuitical a defence ; if it defeats the very end of subscription, introduces such confusion, appears so suspicious, so endangers sincerity, and is attended with such reproach to the established church, we have surely no mean reason, while ministers of this church, for adhering to these doctrines. — Far however are we from considering these obligations any hardship upon us. For,

2. Secondly, we *very highly value* our established forms of doctrine and worship. — Dr. Croft will have it, that several of our articles lean towards *Enthusiasm*^f. Other Doctors, though usually in terms less direct, manifest a similar opinion^g. We appeal however to the *internal evidence* these articles afford, for a refutation of this charge. But what is this *Enthusiasm* about which we continually hear so much ? Why just, in Bishop Horne’s style, what the imposer of the term “ pleases to hate.” If we take our idea of it from Paine^h, Humeⁱ, Lord Shaftsbury^k, and their disciples, it is only another name for Christianity. In the mouth of Dr. Priestley^l, Dr. Geddes^m, Mr. Belshamⁿ, and the admirers^o of their system, it means every thing which distinguishes the doctrines of our church from Socinianism. Some, who would be thought orthodox, and even churchmen, include in their notion of it all pretensions in these

(f) Above, p. 29.

(g) Ibid, p. 208, 209.

(h) See The

Age of Reason passim.

(i) See his Essays and Dialogues.

(k) Characteristics.

(l) See his Writings passim.

(z) Re-

marks on the Hebrew Scriptures and Translation of the Bible.

(m) See his Answer to Mr. Wilberforce.

(n) See the Analy-

tical Review for May, 1797, p. 509; the Critical Review for June, 1797, on the “ Practical View,” &c.

days to the Inspiration of God's Holy Spirit^o. Others consider all persons enthusiasts, who talk of Conversion and discriminating Sanctification among the professors of Christianity; who discover any considerable exercises of the Heart and Affections in religion; or in short, who hold the necessity of any thing which can properly be called Christian Experience^p.

The distinction between being a "Jew inwardly," and a "Jew only outwardly," this class of Divines will not insist upon; and as Bishop Butler complains, "under the notion of a reasonable religion," they devise one "so very reasonable, as to have *nothing to do with the heart and affections*, if these words signify any thing but the faculty by which we discern speculative truth^q."—There are others, however, surely with the most express decisions of Scripture^r on their side, who conceive, that every true Christian is inspired, enlightened, sanctified, and comforted, by the Spirit of God. In their judgment therefore, enthusiasm consists, not necessarily in the claim itself, but in an *unsupported* claim to divine influence; not in holding the doctrine, but in wrong conceptions of the *nature* of it; in a supposition that the *manner* of the Holy Spirit's operations may be known, or in some unscriptural methods of *expecting* or *ascertaining* his suggestions and influence.

However great then the evil of Enthusiasm may be, we must not, it is manifest, too readily relinquish every doctrine that is branded with it: If we do, we must commence Deists, if not Atheists. It is a commodious term of reproach, by which, from the very time of the Apostles, persons of no religion at all, and those of cold and languid piety, have endeavoured to depreciate true and zealous

(o) Above, p. 124; Dr. Balguy's Ch. 1. p. 172.
 (p) Above, p. 113, 126.

(q) Sermons at Roll's Chapel, 13, p. 262.

(r) See e. g. John xiv. 16; Romans viii; 1 Cor. ii.

Christians. It is an imputation which the ungodly and profane are perfectly secure from, but which, from the very nature of Christianity, may be easily fastened, with some degree of plausibility, on the pious and devout. “The character of a sober Christian,” the excellent Bishop Horne observes, “will always be in danger from two sorts of people, the lukewarm, and the fanatic. With the latter sort his piety will be lifeless and formal; and the former will brand him for an enthusiast: Thus it was, and thus it ever will be.”—“The Love of God,” Bishop Butler adds, “will every where by the generality of the world, be called enthusiasmⁿ.” But, as this very sensible and dispassionate Prelate also remarks, “A doctrine’s having been a shelter for enthusiasm, is no proof of the falsity of it: Truth or right being somewhat real in itself, and so not to be judged of by its liableness to abuse, or by its supposed distance from or nearness to error^t.”—It is the sterling Coin which is counterfeited; but who on this account would deny its existence or reject its use?—But to return to our appeal.

Enthusiasm, as on all hands it seems allowed, owes its fundamental support to pride^r, to an over-weening opinion men entertain of themselves, and an unwarranted conceit of their familiarity with God. The doctrines of our articles are wonderfully adapted to generate humility. The threatenings and promises, the awful and amiable attributes of the Supreme Being, are so intermixed and exhibited, as to excite that proper mixture of fear and hope, of reverence and confidence, which only belongs to genuine piety.

Enthusiasts reject or depreciate the use of reason, argument, learning, and other ordinary means of seeking after truth, in their religious inquiries^w. In our articles we see

(s) On Enthusiasm. (n) Preface to Sermons, p. 33. See also the Sacred Writings; Andrews’ on Grace; Milner’s History of the Church; &c. (t) Note q, and Sermon, p. 261. (v) Hey’s Nor. Lect. Vol. iii. p. 245; Locke on Human Understanding, Chapter on Enthusiasm; Hume’s Essays; &c. (w) Nor. Lect. Vol. ii. p. 185; Locke; Hume; &c.

a most elaborate use of these means.—Enthusiasts account little of the plain duties of common life, and make religion to consist almost wholly in something of a more sublime and exalted nature^x. Here every Christian man whatever, is declared “bound to obedience to the commandments of God, which are called moral;” and the relative duties are most minutely expounded, and urgently enforced.—Enthusiasts, of course, express themselves in language correspondent to their rapturous conceptions^y. Here we find “the words of truth and soberness,” and the strongest marks of thought, coolness, and moderation. “Caution and moderation,” Bishop Pretyman, speaking of our Articles, says, “are no less conspicuous in them, than a thorough knowledge of the scriptures, and of the early opinions and practice of Christians^z.—Enthusiasts presume that they know the Will of God from their *own feelings*^a, that their emotions are inspired and are *therefore* good; and hence such feelings become the rule of their conduct. Here the very reverse method is pursued; the only standard of duty prescribed is the written Word of God; and we are called upon to judge of the cause by the effects, to examine whether our impressions and behaviour are correspondent to this rule, and *then* only to consider them good, and ascribe them to a divine influence^b.—And, to mention at once what Dr. Croft, Mr. Daubeney, and their class of Writers, appear chiefly to have in view, Enthusiasts, they tell us, ascribe so much to divine agency in the work of salvation, as to dispense with the necessity, or relax the motive, for human endeavours^c. Here, it has been proved at large, the very contrary is the case; and the consideration, that “God worketh in us,” is urged as a most powerful motive to our working “out our own salvation^d.”

(x) Hume; Review of Policy; &c. (y) Ibid. (z) Elements, Vol. ii. p. 35. (a) Hume, Locke, &c. (b) Above, p. 283—285. (c) See Croft's Strictures, p. 63, Daubeney's Guide, p. 375. Note; Dr. Carr's Sermons, i. p. 12. (d) See above, Ch. vii. § 2.

Neither do we conceive it to be any solid objection to our forms, that they contain doctrines that are *mysterious and difficult*.—Not to repeat any thing respecting the vagueness of these terms, if, it may here be observed, “some things hard to be understood^e,” were not to be found in our Articles, they could not be a just representation of the whole doctrines of scripture. And what subject is not attended with Difficulties? “Are there not,” as the learned Bishop Stillingfleet observes, “mysteries in Arts, mysteries in nature, mysteries in Providence^f?” But the gospel is professedly a Mystery; a mystery “which the Angels desire to look into^g,” a scheme of Grace and Mercy utterly unfathomable. We are told also expressly, that “now we see through a glass darkly;” and that here we only “know in part^h.” This indeed must be the case, from the nature of our present finite and imperfect faculties, and the nature of many subjects in religion.

Nor are any persons more ready than our opponents, when it suits their turn, to complain of “the little that is revealed to us, and the imperfect manner in which that little is revealed.” When therefore we are called upon to “affix determined ideas to every word we useⁱ” in our religious system; when, with an air of contemptuous superiority, it is said, “Explain to us what you *mean precisely* by justification, by spirit, by influence, by experience^k :” these Gentlemen certainly demand more of us than they can do for themselves. Explain to us, we may retort, what *you mean precisely* by only *one* of these particulars, “by *Spirit* ;” or if you like it better, by the *rational system* which rejects Divine

(e) 2 Peter iii. 16. (f) On Scripture Mysteries, Oxford Encheirid. p. 350. (g) 1 Peter i. 12; 1 Tim. iii. 16. (h) 1 Cor. xiii. 9, 12. Lord Bacon denominates the whole period “from the Creation to the Dissolution of the world, the time of the *Mystery* :” Works, Vol. iv. p. 457. Our modern Geniuses can penetrate every thing. (i) See Dr. Balguy’s 2d Ch. p. 191; and Mr. Ludlam’s Writings. (k) Critical Review, Nov. 1797, on Ludlam.

influence: Show us precisely the “determined ideas” you affix only to the word GOD: Point out to us, with precision, the connection between *Divine Prescience* and *Moral Agency*; or banish these notions from your system, and define it without them. An attempt of this kind would perhaps, to pursue their own language, “cut up to the roots,” their vaunting pretensions to such a perfection of knowledge, and precision of Words.

A parade about *Definitions* is by no means that sovereign remedy for every difficulty on moral and religious subjects, which some persons would insinuate. “A Definition,” as the admired Burke observes, “may be very exact, and yet go but a very little way towards informing us of the nature of the thing defined^l.” But the worst is, what is called a definition, is often neither a true representation of the thing defined, nor of what those who understand it best consider it, but only of the Writer’s own arbitrary, partial, or limited view of it. Yet this, he presumes, warrants him to treat every other notion of a subject as inaccurate and absurd.

This is manifestly the conduct of Mr. Daubeny on the subject of faith^m. This is the method of defining religion and morality adopted by Mr. Ludlam, when he “accuses Dr. Paley and Dr. Johnson of a want of precision in their ideasⁿ” on these subjects! There is much propriety in the observation of the Antijacobin Reviewers on Mr. Ludlam’s Work. “The propensity in some writers,” they say, “to dwell upon elementary and verbal distinctions, we have always disapproved; especially when religion was the subject of their consideration: and Mr. Ludlam’s fondness for Definition compels us to observe, that Christianity was not revealed to man so much for the purpose of exercising his understanding, as of influencing his affections, and regulating his conduct^o.” Let then the truths of religion be in-

(l) On the Sublime and Beautiful, Introduct. p. 5.
above, p. 277, &c.

(m) See

(n) Six Essays, p. 114; and Antijacobin Review, for July, 1799, p. 282.

(o) Antijac. Ibid.

vestigated and ascertained, with the greatest *possible* accuracy ; but let not our forms of doctrines be disparaged, because they afford not mathematical clearness on subjects which do not admit of it ; let not those who declaim against mysteries, be conceived to hold a system *free from difficulties*.

One class of the difficult doctrines of our Articles, is supposed to arise from their *inclination to Calvinism*. But it will be hard to prove, that even this affords any proper ground of objection to these forms. Let not the reader be alarmed. We will not reason high

“Of providence, foreknowledge, will and fate^p,
Fixt fate, freewill, foreknowledge absolute.”

A few observations may however, perhaps, be properly and intelligibly submitted to him. Is it then, we ask, an unpardonable defect in the established confession, that it leaves in difficulty a question, which, our opponents admit, “has been found hitherto to exceed all the skill of philosophy^q ;” a question not originating in our forms of doctrine, nor even in Christianity itself, but which exists with equal intricacy in natural religion, and is as old as the very origin of evil ; a question which, as it is affirmed, “being strongly interwoven both with Philosophy and Theology has in all ages thrown every school and every church into inextricable doubt and perplexity^r ?” Is it so manifest an absurdity as some persons would insinuate it to be, to *incline to one side* of a question “upon subjects where,” it is also admitted, “the most orthodox have admitted a latitude ; where a Basil and an Augustine would probably have dissented from each other^s ;” and where, neither the erroneousness of this opinion nor the rectitude of the opposite one, can be more satisfactorily established by either philosophers or divines ?

(p) Milton, B. 2. l. 558.

(q) See Nor. Lect. Vol. iii. p. 490.

(r) Hume's England, Vol. vi. quarto, p. 273.

(s) British Critic for January, 1796, p. 73.

But here, particularly, the objectors in question betray inconsistency and unfairness. When they would silence Calvinists, the question is *utterly inexplicable*. It is in Mr. Daubeny's language, a subject "on which all human speculations are unprofitable ^t." He sees "no good purpose that can be answered by any discussion on the subject ^v." He is therefore "contented to contemplate in reverential *silence*, a subject, which," he says, "I find myself incompetent to explain ^w." But, in fact, this reverential silence means large discussions in several volumes on the subject, a full liberty to say all he can on one side of the question, and loud abuse of all who differ from him upon it. This professed incompetency is, in fact, a supposed ability to show exactly where persons of the greatest eminence are wrong on the subject, with as much confidence of decision as if he had both "known the mind of the Lord, and been his counsellor ^x."

The same objection seems, in some degree, applicable to the reasoning of a very learned Prelate on the subject. Having, in opposition to the Calvinists, represented Predestination as founded on *foreseen obedience*, "This," his Lordship says, "appears to me the only sense in which predestination is *reconcilable with the attributes of God, and the free agency of man* ^y." Yet, only two pages afterwards, he says, "We are **UTTERLY INCAPABLE OF COMPREHENDING** how God's prescience consists with the other attributes of the Deity, and with the free-agency of man; nor can we conceive how those future contingencies, which depend upon the determination of the human Will, should be certain and infallible; and yet, that they are so, is fully proved by the accurate accomplishment of prophecies."

But if Arminian Writers are thus *utterly incapable* of reconciling these difficulties, what force is there in the argu-

(t) Appendix, p. 5. (v) Ibid, p. 186. (w) Ibid. p. 190.

(x) See his Guide, Appendix, and Letter to Mrs. More, *passim*.

(y) See Bishop Pretyman's Elem. of Theology, Vol. ii. p. 300.

ment which is only founded in the supposition that they *have* reconciled them? Is not all this a full confession that, for any thing they know to the contrary, the Calvinistic notion is as probably right as their own?

But to proceed a step further: Does it not seem more safe, and more becoming, in a contest between the sovereignty of God and the powers of man, to make the abatement on man's part than on God's? Whatever difficulties our ignorance may occasion in the particular application of them; whatever absurdities a *partial*, a *perverted*, or an *over-extended* view of the subject may present, the *fundamental* principles on which the Calvinistic system rests, are incontrovertible. Had not the Glorious Being who created the world, a right to create it for what purposes he pleased? And has he not the same right to govern his own world according to his pleasure? And if his perfections are infinite, must he not act in conformity to these perfections; and must not his purposes be assuredly accomplished; and must not all creatures, in one way or another, be the means of their accomplishment? Is not his "the kingdom, the power, and the glory?" Has he not told us, that "His kingdom ruleth over all^z;" that he "worketh all things after the counsel of his own Will^a;" that "he doeth according to his Will in the armies of heaven, and among the inhabitants of the earth;" and, that "none can stay his hand, or say unto him, what doest thou^b?"

And what scheme does so much honour to the character and government of the Supreme Being, as that which represents him, as aiming continually at the manifestation of his own glorious perfections, and the greatest possible ultimate felicity of his creatures; as accomplishing these ends by means concerted in wisdom and goodness; permitting *partial* evil, in order to greater good; leaving his intelligent creatures to be influenced by motives which are certain in their effects, but which destroy not the moral responsibility

(z) Psalm ciii. 19.

(a) Ephes. i. 11.

(b) Dan. iv. 35.

of the Agent^c? What view of things is so pregnant with consolation to every truly godly man? What unworthy conceptions must they entertain of their Maker, who would not choose that their own condition and that of the universe, should depend upon the Will of God rather than the Will of Man? Yet hence originates the whole objection we are combating.

There are persons, however, who conceive that a Being possessed of infinite power, wisdom, and goodness, must manage all things much better than they themselves, or any of his creatures, could do. The language of their hearts therefore is, "The Lord reigneth, let the earth rejoice^d." "Alleluia, for the Lord God Omnipotent reigneth^e." These persons repress at once their objections to the Divine procedure, and their anxieties under it, with the consideration, that he is "God^f;" and that although "Clouds and darkness are round about him;" yet, that "righteousness and judgment are the habitation of his throne^g."

And what system, it may be further inquired, so harmonizes with Experience; with God's sovereign and unequal distribution of strength, health, parts, religious privileges, and other blessings in this life? What other notions are so illustrated and confirmed in his whole dealings with Adam, Abraham, Joseph, Moses, the nation of the Jews, and all whose history is recorded in the Bible?

That, however, upon which we would particularly rest our vindication of this part of the established forms, is, their *moderation, caution, and modest acquiescence in the plain letter of Scripture*, on these deep points^h. They decide not

See Bishop Horne's Sermon on Samuel ii 30; Dr. Blair's on Psalm lxxvi. 10; and the Writings of Edwards, Bellamy, Leibnitz, &c.

(d) Psalm xcvi. 1. (e) Revelations xix. 6. (f) Psalm xlv. 10.

(g) Psalm xcvi. 2. (h) See above, p. 93—95. "Those that are truly pious," saith Mr. Boyle, "whether Calvinists or Remonstrants, are perhaps more esteemed by God Almighty, than by one another; the one thinking to magnify his goodness, and the other contending to

where the Word of God is not decisive. They do not, as is too commonly the case, annihilate one class of texts, to establish the apparent doctrine of others; but proceed on a plan, which does equal justice to *every part* of God's Word on the subject. They equally extol Grace, and reprobate licentiousness; and so treat of Divine Agency and of Human, as to secure the whole glory of our salvation to God, and yet to afford as strong motives to human exertions, as if it depended wholly on ourselvesⁱ. And yet it is impossible to convict them of inconsistency. No system of Grace can therefore be adjusted more wisely; none is more adapted for exalting the Creator, humbling the creature, and promoting every species of piety and virtue.

secure the credit of his justice. Yet in honouring his goodness, both parties seem rivals; the one thinking it most celebrated, by allowing it irresistible to whom happiness was designed; and the other thinking it universal, and that every body may be happy if he pleases; the one assigning free-grace an unlimited extent, and the other ascribing it an infallible victorious degree. But not to enter upon these controversies, . . . it is so evident, that God is the author of man's felicity, that the dispute is not so much about the thing as the manner of its being proffered." Theol. Works, Vol. iii. p. 443.—"I confess," says Bishop Horsley, "I cannot understand, upon what principle our brethren of the Calvinistic persuasion should demand of us, that we should adopt either the resolutions of the Synod of Dort, or what are called the Lambeth Articles, as the necessary exposition of the Articles of our Church. But I as little understand, upon what principle our Arminian brethren should insist, that we should set forth their opinions, as if they were asserted in our Articles, in their true and plain meaning, in condemnation of the Calvinistic. . . . The opinions of Austin, which are the basis of Calvinism, have had their strenuous asserters in the Church of Rome itself. Indeed, for a long time, they were the prevailing opinions of the Latin Church. Among us, Archbishop Laud was an Arminian; as *since* his time many other good servants of God, bright ornaments and luminaries of our Church, have been. But if we would look for warm advocates of Church authority in general, and for *able writers in defence of our own form of Church Government in particular*, such we shall find among those Divines of our Church, who were called, in their day, the *Doctrinal Calvinists*." Charge, 1800, p. 34. (i) See above, Ch. 7.

But, that our forms of doctrine should incline toward Enthusiasm, and be otherwise pregnant with defects, is, it seems, a thing to be expected from the *circumstances of the times* under which they were prepared. “That the articles concerning grace, faith, and good works, lean towards the side of enthusiasm,” Dr. Croft says, “is neither to be condemned nor wondered at. The errors to which they were opposed will at once explain and justify such language^k.” “The Clergy in Eliza’s golden days,” Mr. Polwhele adds, “were irradiated by a species of light which generated obscurity. . . . Their sophistry was worse than ignorance^l.” And the common mode of evading the sense, or depreciating the value of these forms is, to insinuate something about their opposition to popery, the comparative darkness of the age, and other manifold disadvantages which the authors of them laboured under^m.

But were the errors of the Church of Rome of such a nature, that doctrines verging towards enthusiasm formed an antithesis to them, and were a proper antidote against them? Who knows not that enthusiasm was a most prevalent error of that Church? Where, among the wildest reveries of any who have separated from her, shall we find more frequent pretensions to visions, dreams, miracles, extasies, extraordinary revelations, and all those extravagancies of the imagination which constitute the very soul of enthusiasm? It was by these that the greatest part of her monastic establishments were first founded; by these her other enormities were chiefly supported. And what but the very essence of enthusiasm were her extravagant notions respecting mediators, merits, indulgences, and supererogations, to which the articles in question are immediately opposedⁿ? Even that part of her communion

(k) Bamp. Lect. p. 110. (l) Essay on the comparative Learning and Morality of the Ancients and Moderns, p. 247. (m) See Ch. 1. §. 1. 2; Bishop Law’s Theory, p. 247; &c. (n) See Mosheim’s Translator, Appendix, Vol. iii. p. 395.

among whom the chief relics of piety appeared to subsist at the time of the reformation, Dr. Mosheim tells us^o, were the Mystics, a species of notorious Enthusiasts.

Mr. Hume indeed, to afford an opportunity of preferring this charge of Enthusiasm against the Reformers, has chosen to distinguish the errors of the Romish Church by the name of Superstition, and has thus set these cousin-germans in direct opposition to each other. “While absurd rites, and burdensome superstitions,” he says, “reigned in the Romish Church, the Reformers were thrown by a *Spirit of opposition*, into an enthusiastic strain of devotion^p.” With a consistency, however, peculiar to falsehood, in other places he has been constrained to confess the truth, and has affirmed respecting the reformation that “no innovation was admitted merely from spite and *opposition* to former usage;” but that, “it preserved itself in that *happy medium* which wise men have always sought, and which the people have so seldom been able to maintain^q.”

According to Bishop Pretyman, “Dean Tucker has shown, in his Letters to Dr. Kippis, that at the time just preceding the Reformation, the Church of Rome, in respect to predestination, grace, free-will, and perseverance, was truly Calvinistical^r.” How then would leaning to Calvinism, or ascribing too much to Divine agency, which is what our opponents chiefly mean by enthusiasm, counteract this doctrine? Nor would the temptation to incline to the calvinistic side of the question be greater, if, according to another representation, it was a leading object with the founders of our Church to guard against the Calvinism of certain separatists from Rome. But, as we have largely shewn above^s, view the matter in what light they please, there is no proper ground for this leaning conceit. The

(o) Eccles. Hist. Vol. iii. p. 301.

Henry VIII.

Vol. ii. p. 316.

(q) Ibid. Vol. v. p. 149.

(s) Page 48—54.

(p) Hist. of England under

(r) Elements,

situation of our Reformers, in this respect, was favourable to moderation and truth. And the complaints of opposite parties, the one that they stopped short, and the other that they proceeded too far^t, is an argument, among many others, that they actually observed the proper bounds; and that they were neither a kind of half Papists themselves, nor hurried into the contrary extreme by their opposition to Popery.

But with what justice do modern Divines claim such mighty advantages over the founders of our Church in regard to *knowledge*? “The conceit of superior learning,” Bishop Horne observes, “has always had an ill effect upon Christianity; and is frequently found in those who have no great matters to value themselves upon^v.” And never, perhaps, was it more necessary to guard against such a conceit than in the present times. Never surely did “philosophy falsely so called,” produce effects more deplorable than those which we have witnessed.

There is then great reason to believe, that the superiority in question is founded far more in conceit than in fact. Hear the evidence of a whole body of those, whom on other points we have called our opponents. “I hope,” Dr. Balguy says, in answer to the suggestion “that our present articles impose upon us the doctrines of dark and ignorant ages,” “they do not speak of the times of the Reformation. The Age of Ridley, and Jewel, and Hooker will be revered by the latest posterity^w.”

“Dr. Rennell,” proceeds the Antijacobin Review, “justly questions that claim to pre-eminence which modern philosophers arrogate to themselves over their predecessors.” “In compass and command of language,” says the Doctor, “in simplicity and energy of diction, in orderly

(t) See above Ibid; Bingham's Apology, B. ii. Ch. xiii. p. 98—100; Dr. Hey's Nor. Lect. passim.

(v) Charge, 1792, p. 8.

(w) Charge v. p. 271.

and comprehensive thought, in profoundness of learning, and in the detail of accurate and patient investigation, I cannot help thinking that we should be unwise in contesting the superiority ^x." He then adduces from the age in question, as eminent instances both of learning and piety, Hooker, Bacon, and Clarendon.

"We are not inclined to dissemble," continues the British Critic, "that the study of theology has appeared to us, for many years past, to have greatly declined. It is with regret we assert, that neither in the method pursued, nor in the industry exerted, have we in general been able to discern that sound, manly, and matured excellence, which distinguishes those divines, who, from the period of the Reformation, to the middle of the present century, adorned not only the Church to which they belonged, but even the language and literature of their country ^y."—Among the exceptions from this charge, we see the most honourable mention of those whose system we defend.

Dr. Hawkworth describes the character of the Scholars of the present age thus: "Flumina libant summa leves." They "seem," he says, "to be *superficially* acquainted with a multitude of subjects, but to go to the bottom of very few. This appears in criticism and polite learning, as well as in the abstruser sciences: by the diffusion of knowledge its depth is abated ^z."

And only to add the opinion of the learned Dr. Hey: Speaking concerning the propriety of "a new Version of the Scriptures," being attempted, "I fear," he says, "there is scarce a sufficient fund of sacred *Literature* amongst us, just at present; we are apt to view things *superficially*; nor perhaps is there a zeal for Religion sufficiently strong and steady. The 17th Century was *more learned* than the

(x) See his Commencement Sermon at Cambridge, July, 1798, and the Antijac. Review for October, 1799, p. 131.

(y) For Nov.

1799, p. 496.

(z) Adventurer, No. 49.

present^a." And again, "It seems sufficiently clear," he says, "that the persons, who compiled our Articles, were men of the *first ability*: as *scholars* (if we except a few, though mere linguists ought not to be reckoned) we are MERE CHILDREN to them^b."——But, is all this *true*? How insufferable then is the arrogance of modern boasters!

The true characteristic difference of the two periods seems to be, that learning is now more generally diffused. We have a far greater number of scholars; and the same persons often possess more general knowledge, than was formerly usual. But the first of these circumstances would give us little advantage over Elizabeth's learned Divines in forming a Creed, as their number was certainly as great as could be useful in this work; and the other circumstance will generally, and almost necessarily, render our knowledge more superficial. Few minds are capable of entering fully into so many subjects; and perhaps the commonness of learning, or of something which passes for it, may lessen the stimulus for exploring its depths.

We have also, doubtless, made *particular* improvements. We are improved, it may be, by our controversies with Infidels, in the manner of stating the Evidences of Christianity; but this subject enters not into the present debate. Great light has been thrown upon particular parts and passages of Scripture, by the learned labours of Lowth, Horfley, Hurd, Kennicott, and others; but the wisest of these great biblical Scholars will not pretend that their discoveries affect any fundamental truth. Nay, "The worst manuscript extant," it is admitted, "would not pervert *one article* of our faith, or destroy *one moral precept*^c."

We have moreover the additional light of a Newton in mathematics, and a Locke in metaphysics; but Ridley, Taylor, and other leaders of our reformation, had a sufficient

(a) Vol. i. p. 62.

(b) Ibid, Vol. ii. p. 204.

(c) Dr.

Powell's Discourses, p. 65; and Dr. Hey's Nor. Lect. Vol. i. p. 46.

acquaintance with these subjects for every theological purpose ; and in Logic and Ecclesiastical History, and especially in familiarity with the Scriptures, few perhaps will contend, that they did not greatly excel us. “The Scriptures,” Dr. Hey, speaking immediately of the Compilers of our Articles, says, “they were conversant in to a degree, of which few now have any conception^d.” One striking instance of this is, that Ridley, and some others of them, we are assured, “got by heart almost all the Epistles in Greek^e.”

Nor are the *Reasons* of their superiority in these respects wanting. Their attention was roused to the subject in a manner ours is not, by the peculiarity of their circumstances. The Reformation was an event of great magnitude, and “set all men on thinking for themselves.” Theology was at that time connected with every thing important in this nation, and in Europe. Men’s understandings therefore “by reason of use,” became more dextrous at discerning between good and evil. Their *all* oftentimes depending on the issue of their theological contests, induced them to examine the real strength of every argument, and to investigate every question to the bottom.

Those also of our Reformers who suffered six years banishment, made it a season of extraordinary improvement in Divinity. “They came forth,” Mr. Strype informs us, “out of exile and affliction, eminent for the integrity of their lives, the gravity of their behaviour, and the greatness of their spirits; and finally, for their diligent search and accurate knowledge of Scripture, Councils, Orthodox Fathers, and all ecclesiastical Antiquity^f.” Our motives to such an application to these subjects have been less urgent. It is no wonder therefore if our knowledge of them is less perfect. What troops are equally nerved in the time of

(d) Nor. Lect. Vol. ii. p. 204. (e) See Rolt’s Lives of the Reformers, p. 305; and Fox, p. 434; and Ridley’s Farewell Letter with Coverdale, p. 72. (f) See Strype’s Annals under 1559, p. 106.

peace as in that of war? And what but much active service in the field completes the warrior?

Even that circumstance, about which we hear so much, that our reformers lived two hundred years before us, if noticed at all, may be considered as a circumstance in their favour; as it places them so much nearer the fountain and first origin of Christianity.—In subjects of human science which depend on experience for their perfection, new discoveries may be expected through the aid of time, and a progressive improvement. But in matters of revelation and fact, the very contrary is, in many respects, the case, and the advantage, in regard to the knowledge of them, *decreases* in proportion to our distance from the time of their reputed origin. A revelation of the Will of God is, doubtless, *perfect at first*; and the highest improvement of which it is capable by any future ages, is a perfect comprehension of what was at first delivered. For as we read in Jewell, “*Hæc ratio, inquit antiquissimus Pater Tertullianus, valet adversus omnes hæreses: Id esse verum, quodcunque primum: id esse adulterum, quodcunque posterius.*” And “certain it is,” Dr. Rennell observes, “that the channels by which the knowledge of religion was communicated, are neither so numerous or abundant as in the days of our fathers^h.”

Some persons indeed will have it, that our philosophical improvements give us an advantage, as interpreters of Revelation, both over the primitive Christians, and the Apostles themselvesⁱ. But surely the whole notion is infinitely absurd. For, to omit other observations, “How,” as Dr. Powell^z incontrovertibly argues, “can the discoveries peculiar to philosophers be of such importance for understanding a book neither written by philosophers nor address-

(g) Apol. p. 156. Edit. 1692.
as above.

(h) Commencement Sermon,

(i) See Bishop Law's Theory, &c. p. 144—149.

(z) Yet “Dr. Powell,” Professor Hey says, “had as good pretensions to the character of a philosopher as any man.” Vol. ii. p. 263.

fed to them?" "the right interpretation of any Book," he observes, "is the discovery of the thoughts which the author intended to convey. But an author cannot intend to convey thoughts which were never in his own mind. And the first preachers of Christianity, being no philosophers, could not entertain notions *peculiar to philosophers*. The one among them who had some acquaintance with Grecian literature, expressly disavows, in the name both of himself and his fellow labourers, all human wisdom. But had they been versed in the learning of their own times, still *every later discovery* must be foreign from their ideas, and *useless in explaining them*^k."

And it is highly worthy of remark, as the Dr. proceeds to observe, that "the great leader of all our modern discoveries, the sagacious and comprehensive Lord Bacon, formed no expectations in the behalf of religion or philosophy, of any improvements to be made in either, by the assistance of the other; but foresaw the mischiefs they would mutually receive from an improper alliance." I have digressed, his Lordship says, in his Review of all parts of learning, to Divine Philosophy, "because of the extreme prejudice which both religion and philosophy have received, and may receive, by being commixed together; as that which undoubtedly will make an heretical religion, and an imaginary and fabulous philosophy^l." But Dr. Powell and Lord Bacon were perhaps enthusiastic railers against all learning.

Let it be remembered then, that the reign of Elizabeth, when our Church was founded, and her genuine doctrines flourished, has ever been celebrated as one of our most splendid literary periods, and, for the depth of its erudition, has been styled an "Augustan period;" and that the leading Divines of that age shrink not from a competition with the brightest ornaments of the present day. If however any think it more just, let our literary superiority be admitted; but let those who, on this account, would disparage the

(k) Third Charge, p. 339.

(l) Ibid.

established Confession, point out to us the connection between our modern improvements in science, and their new doctrines in theology.

But the *manner* in which our forms of doctrine and worship were prepared, also gives them a high claim to our respect. Not only was the age which produced them distinguished for its learning and intelligence, but nearly the whole of this erudition and wisdom was collected and exerted on the occasion. A number of the most learned and pious Bishops, the most eminent Divines, and all the principal persons in the nation, were concerned in the business. Every aid was also borrowed from the labours and judgment of the most celebrated foreign Divines^m. In short, as the Antijacobin Reviewers well express it, “they summoned” for the purpose, “all the wisdom, learning, and integrity, of which the world was then possessedⁿ.” The opinions, reasonings, and objections of all persons thus concerned, were brought together, compared, and examined, with great coolness and seriousness. Every particular in the work was proceeded upon step by step; former systems of faith and forms of worship were consulted; and nothing was retained but what appeared of importance, and the wisest and the best, after the closest examination and fullest discussion. And such was the unusual precaution used in the business, that when the Articles were subscribed, they registered both the number of pages, and the lines in each page^o.

Nor was this, as some would insinuate, the immature work of a moment, effected “at the first dawn of the Reformation,” before the full light of truth could be expected to have arisen. From the commencement of Lutheranism, which first turned the attention of men to these subjects, to the regular commencement of the Reformation here, a pe-

(m) Burnet's History, Vol. ii. p. 93, 155, 168, 385, 392, 405; Strype's Life of Cranmer, p. 273; and Life of Parker, p. 122.

(n) Review for October, 1799, p. 131.

(o) Burnet and Strype as above, and passim.

riod elapsed of near forty years^p. And from the first formation of our Articles under Edward the Sixth, to the time when they were finally settled, and received their parliamentary authority under Elizabeth, there was another period of near twenty years. So that, in fact, they contain the doctrines of the Reformation matured by the experience and discussions of half a Century. But during the whole of the latter period of time, these doctrines underwent the most laborious investigation by our Reformers; and Cranmer and other leading persons among them had solicitously meditated the great Work, and been industriously preparing for it long before^q.

But the *Characters* of the chief Agents in the formation of our national Confession, in other respects, deserve to be noticed.—“They were not,” Dr. Hey observes, “mere scholars, nor monks, nor monkish men; but skilled in government; knowing men and manners; liberal in behaviour; free from all fanaticism; full of probity, yet guided in their measures by prudence^r.” They possessed not only the advantages already ascribed to them of first talents, liberal education, and unusual knowledge of the scriptures, but what, in Mr. Locke’s opinion^s, is far more rare, and yet of more importance in order to the discovery of truth; namely, a sincere love of it. At least, they gave the greatest evidence of this disposition, that men *can* give. They believed, contrary to many modern teachers, that right theological sentiments are of the utmost importance to mankind. They exerted themselves therefore to the utmost to discover truth; and when in their own consciences they believed that they had discovered it, no sacrifice, not even that of life itself, could induce them to conceal it, to prevaricate respecting it, or in the slightest degree to depart from it^t. Men therefore of such probity, of such piety, were not only very likely to discover truth, but would also certainly make

(p) See Mosheim; &c. (q) See Strype, Burnet, &c. as above, and passim. (r) Vol. ii. p. 204. (s) See Essay on the Understanding. Ch. on Enthusiasm, B. 4. p. 316. Ed. 13. (t) See their Biographers passim.

a faithful representation of it to others. They could have no motive for so earnestly inculcating what they did, but their steadfast persuasion of its truth and importance. They were indeed *men*, and had therefore, doubtless, their imperfections ; but this consideration gives us no advantage over them, because we are *men* too.

Upon the whole then, to adopt the words of Dr. Hey again, “no set of men could be chosen, nor any circumstances, more likely to form a good set of Articles.” Whether we attend to the Age in which our Reformers lived ; to the situation in which they were placed, and their motives to exertion ; to their actual literary and theological attainments ; to the number of them that were united, and the immense pains they bestowed, in their great work ; or, to the proofs of disinterestedness and genuine piety they exhibited, we cannot but think them *entitled to the very highest respect as Interpreters of Scripture*. We know no contrary system of doctrine upon which any such degree of intellect, learning, labour, caution, ingenuofness, and unquestionable virtue, has been united and exercised.

3. To proceed however one step further on the point, as far as we are capable of judging for ourselves, we conceive that our established forms *exhibit the plain and genuine doctrines of the Scriptures*.

A strong presumption of this, we think, is, that they who evade the plain meaning, and present application of these forms, do precisely the same in respect to the meaning and application of Scripture. Thus, Dr. Priestley, Mr. Belsham, and others of their principles, who reject the *whole system* of doctrines peculiar to our Articles, reject *equally whole passages* and *whole Books* of the sacred Scriptures ; or lessen their force by telling us, that the Writers of the New Testament “were *fallible*, and liable to *mistake* ;” “that some texts of the Old Testament have been improperly quoted by Writers in the New ;” that

they were “ misled by Jewish prejudices,” and “ must not in *all* cases be trusted too implicitly ^w !”

Dr. Paley, and his large class of disciples, who conceive that the main object of our Articles was to guard against the errors of the Papists and Puritans and other Sects, at the time of the Reformation, and that they are now in a great degree *unmeaning and obsolete*; in precisely the same manner, confine the application of large portions of the New Testament to the circumstances of the Jews and Gentiles at the first commencement of Christianity, and consider them in respect to us, as *perfectly unmeaning*^x. In this way, they say, we must restrain the use of the terms, “ elect,” “ called,” “ saints,” being “ in Christ;” &c. “ The application of such phrases to the whole body of Christians,” they teach, “ is become now obscure;” and that “ the application of them to distinguish the professors of Christianity from one another” is absurd. So also the phrases “ regeneration,” “ born again of God and of the Spirit,” “ dead to sin,” and “ alive from the dead,” a new creature,” “ new creation,” being made “ sons of God,” from “ children of wrath,” “ freed from sin,” and “ from death,” and all the passages of similar import with which the word of God abounds, they confine wholly to the first conversion of the Jews and Gentiles to the profession of our religion. “ Such expressions of Scripture,” they say, now “ mean nothing, nothing, that is, to us, nothing to be found, or sought for in the present circumstances of Christianity ^y.”

Those who labour to evade the plain sense of the Articles on *some particular points*, do on these points especially attempt to tamper with the Scriptures. Thus, Mr. Daubeny conceives, that the texts which relate to Predestination

(w) See Dr. Priestley's Letters to Dr. Price, and to Mr. Burn; and his history of the Corruption of Christianity; Belsham's Letters, to Mr. Wilberforce; Dr. Hey's Nor. Lect. Vol. ii. p. 262; and Fuller's Systems compared, Letter 12.

(x) See above, p. 115—118.

(y) Ibid; and Dr. Paley's Visitation Sermon *passim*.

are interpreted "too literally," and would not have them to be so "strictly and philosophically inquired into^z." Mr. Ludlam, who differs from the Church on the subjects of Original Sin, Justification, Atonement, the teaching of the Spirit, and communion with God^o, evades the plain force of Scripture on such subjects, by considering it as the phraseology of the Jewish dispensation introduced into Christianity, and by almost blaming our Lord himself for dealing so much in figures.

Thus when St. Paul affirms, "that the Ephesians were BY NATURE the children of wrath;" according to Mr. L., "the word nature must be understood in a figurative or metaphorical sense; and the Apostle only means by this expression to point out the very general prevalence of wickedness amongst the Ephesians;" he means, that this wickedness is as CONTRARY TO THEIR NATURE as "the size and form of dwarfs and deformed persons" are to "the natural stature and shape of mankind^m!!"—And, speaking of the times of the Gospel, "A phraseology," he says, "appropriate to the Jewish dispensation from being literally applied, was now to be understood in a more extensive and translatitious sense. Nor is it to be wondered at, that persons, inured by custom and attached by principle to the old establishment, should carry a mode of speaking so familiar to them into that very different œconomy which was to take place. The various circumstances of the Jewish na-

(z) Appen. p. 225. (o) See this fully proved above. Yet Mr. L. can coolly say, "Every conscientious man, one would think, would hold himself bound to abide by the rules, and practices of that church, into whose service he has voluntarily entered, and whose emoluments he makes no scruple to take; or if he finds that he cannot conscientiously comply with them, would quit both the pay and the service of that church, and engage in one more to his mind; just as a man would quit a society, whose opinions he engaged to maintain, if he afterwards found he could not do so, consistent with his duty."—This is truly displaying the philosopher! The reason of an ordinary person would be a little confounded under such circumstances. (m) Six Essays, p. 80—90.

tion suggested ideas which can no longer obtain^a." And, reprobating the frequent use of metaphors in Divinity, "Perhaps," he says, "a figurative way of speaking used by our Lord himself may have given rise to an opinion which so strongly and so extensively divides the Christian world at this day^b." We, however, shall be content to be humble imitators of our Lord and his Apostles, and shall leave Mr. L. the unrivalled merit of improving upon them.

Dr. Hey, who makes so perfect "a nose of wax" of the Articles which ascribe our *Salvation to Grace*, does precisely the same with the Word of God on this subject. He does "not conceive, that we have, in Scripture, any Theory of what is called the doctrine of Grace^c." The passages by which this doctrine is usually supported, are not, he maintains, "for the sake of truth or speculation^d," or intended "to teach any thing^e;" but are mere "expressions of sentiment," of "eloquence," of "formality and decorum^f," of "compliment^g!" They are, as the Dr. conceives, "popular, passionate expressions^h," not to be used "in a literal, philosophical, scientific senseⁱ;" but in senses which are "indefinite," and "pliable^k," and such as "all might adopt, in one way or other, without finding fault with their brethren," and about which there should be no more disposition to quarrel "than about an exclamation or an interjection^l." They are fine animating "Exordiums," containing "nothing didactic^m." They are "occasional" expressions, and therefore when "general" capable of "particular applicationsⁿ;" addresses to "collective bodies" of men, and therefore not applicable to individuals^o;

(a) Four Essays, p. 84.

(b) Ibid. p. 103.

(c) Nor.

Lect. Vol. iii. p. 230.

(d) Ibid. Vol. iv. p. 26.

(e) Ibid.

p. 30.

(f) Ibid. p. 11.

(g) Ibid. Vol. iii. p. 466.

(h) Ibid. Vol. ii. p. 422.

(i) Ibid.

(k) Ibid. Vol. ii.

p. 365.

(l) Ibid.

(m) Ibid. Vol. iv. p. 34; Vol. ii.

p. 364; Vol. iii. p. 160, 129, 238, 467.

(n) Ibid. Vol. i.

p. 386.

(o) Ibid. Vol. iii. p. 429, 468.

mere “Jewish modes of referring all events to God^p ;” &c. &c.

In short, whoever takes the trouble to examine will find, that the great object of Dr. H.’s “elementary observations,” “preliminary remarks,” and general system of interpretation, is to *limit* the plain meaning of those scriptures which relate to human impotence, and ascribe our salvation to the Grace of God^q. After this manner, he teaches, *Romans* viii. 28—33, is to be interpreted^r. Of this class of Scriptures, we are informed, are “the openings of several Epistles^s,” and “the whole Epistle to the Ephesians^t.” Thus also, when the scripture says, “As many as were *ordained to eternal life*, believed;” “no more,” it seems, is meant “than that as many as *chose* to become Christians, were *allowed* to become Christians^v.” And thus, when the Apostle in these words congratulates the Philippians, “Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ;” this, we are told, “is *merely a compliment* devoutly expressed^w !” and, that “there seems no sufficient reason why it should be interpreted more literally than the proverbial expression, ‘a good beginning makes a good ending^x.’” &c. &c. &c.

Under these hard circumstances, it may be observed by the way, are some persons placed. When certain Gentlemen would depreciate our mode of stating our doctrines, which we profess to adopt because it is scriptural, they call upon us for definitions and precision, to “affix *determined ideas* to every word we use^y ;” when they would vindicate their own system, they thus tell us, that the lan-

(p) Ibid. Vol. iv. p. 31.

(q) See Vol. iii. p. 120—133 ; 229—243 ; 106—113 ; 158—193 ; 463—485 ; Vol. iv. p. 25—49, &c.

(r) Ibid. Vol. iii. p. 429 ; Vol. iv. p. 26.

(s) Ibid. vol. iv.

p. 26.

(t) Ibid. p. 30.

(v) Ibid. p. 32.

(w) Ibid.

Vol. iii. p. 466.

(x) Ibid. p. 469.

(y) Above, p. 351.

guage of Scripture on such subjects is "popular," and "indefinite," and "admits not of this strict, philosophical, and scientific" interpretation. It must, however, be pretty clear, that they who take these liberties with the Sacred Writings, are prepared to make them teach just any thing or nothing. It must also be allowed to be no mean compliment to the system we maintain, that they who reject our doctrines are constrained also thus to reject the plain sense of so great a portion of the word of God.

Nor do we see how a more suitable Reverence for Revelation can be expected, while its meaning and fitness are wholly tried by the standard of men's *preconceived notions*, whether they denominate these notions Philosophy, Natural Religion, Reason, or any thing else. "If," says Dr. Powell, after showing the use of Philosophy as an *Evidence* in behalf of Christianity, "a Witness be allowed to take the seat of a Judge, we can expect nothing but a hasty and partial decision. And such has been the event when *Philosophy has presumed to interpret revealed doctrines, or to examine the reasonableness of revealed dispensations* ²." "The English Clergy," he says again, "have wisely avoided the application of it (Philosophy) where such application is impertinent or profane: impertinent, as in interpretation of Scripture; profane, as in the judging of God's Decrees ²."

"Revealed religion," adds that eminent Divine Bishop Horsley, "stands not upon the ground of any *antecedent discoveries* of Natural Reason; and it is highly impolitic to attempt to place it upon any such false foundation ^b." There seems indeed to be an absurdity upon the face of such a Rule of interpretation. It is beginning at the wrong end, judging of the greater light by the lesser one, examining the lustre of the Sun by the glimmering of a taper.

(2) Ch. iii. p. 337.
p. 19.

(a) Ibid. p. 349.

(b) Charge, 1796,

And what, comparatively, has this philosophy, this reason, this natural religion, ever done for those who have been destitute of the advantages of Revelation? Let history in general^c, let the Sacred Writings, let the beginning of the Epistle to the Romans in particular, answer. Are the notions here specified, the sublime discoveries by which we are to fix the meaning, and judge of the fitness of revealed doctrines? No, Mr. Ludlam will reply, we are not hence “to form an estimate of the moral and intellectual character of mankind:” This is only “that wretched state to which man can reduce himself by idleness, inattention^d,” &c.: This is “to ransack every dark corner of history for instances of atrocious wickedness^e.” It deserves however to be remembered, that it is the Apostle’s description of both the Jews and Gentiles, the multitude and the Philosophers, at the advent of Christ. And what reason have we to suppose, that “if we had been in the days of our fathers, we should not have been partakers with them in” folly^f? Let the exploits, the astonishingly enormous exploits, of Philosophers who have rejected Revelation in this “Age of Reason^g,” let the convulsive groans of Europe, answer.

The fact also is, that those notions in which the more decent of modern philosophers boast, are themselves borrowed from the light of Scripture; and thus is the sacred Book made to furnish weapons for its own annoyance; thus is a kind of assent to some parts of it made an obstacle

(c) See as a specimen only what is adduced in Bishop Gibson’s Pastoral Letters. (d) Six Essays, p. 81. (e) Ibid.

(f) Matt. xxiii. 30.

(g) “The age in which we live,” Bishop Watson remarks, “has been called—the age of philosophy—the age of reason: if by reason and philosophy, irreligion be understood, it undoubtedly merits the appellation; for there never was an age since the death of Christ, never one since the commencement of the history of the world, in which atheism and infidelity have been more generally professed.”—Sermons and Charge, p. 1.

to the reception of the rest, as if the whole stood not upon the same authority. Surely then we should be cautious how we implicitly follow a guide, which, under her fairest professions, hath so frequently thus bewildered men in labyrinths, and precipitated them into ruin.

Let it not however be supposed, that we allow Reason no province in our Religion but that of estimating the evidence of Revelation. This noble faculty must also be employed in ascertaining the meaning of Scripture, and to a certain extent, and on subjects within the reach of our understandings, in judging of the *nature* of doctrines professing to be revealed. For certain it is, that no evidence can prove any doctrine to be true, which is demonstrated to be false by our understanding and senses; which is manifestly absurd, or contradictory, or wicked. But although Revelation, rightly understood, contains nothing *contrary* to right reason, it necessarily treats on many subjects which in their full extent, are *above* the comprehension of our present faculties^y. Of this kind especially are those which relate to the *nature* and *conduct* of God^x. What we therefore maintain is, that when reason is satisfied a Revelation is Divine, it is most unreasonable to reject or to evade any doctrines, which by legitimate rules of interpretation such

(y) By things *above* reason, we mean such notions as Reason without the assistance of Revelation, would never discover; whether comprehensible by our finite capacities or not. By things *contrary* to reason, we mean such conceptions as are both undiscoverable by mere reason; and also, when understood, evidently appear repugnant to some principle or conclusion of right reason.

(x) "Among things that seem not rational in religion," saith Mr. Boyle, "I make a great difference betwixt those in which unenlightened Reason is manifestly a competent judge, and those which natural reason itself may discern to be out of its sphere. . . . If there be such a Being as God, or a Being supremely perfect, many things relating to his nature, will, and management of things, must needs be beyond the sphere of reason." Theol. Works, Vol. i. p. 378.

Revelation is found to contain, because we cannot *fully comprehend* their import, or see their fitness^w. What we chiefly object to is, the extolling as the dictates of *right reason*, and representing as some *fixed and certain* criterion of the doctrines of Scripture, those vague, contradictory, and common notions of men, which are more frequently the offspring of pride, ignorance, prejudice, or opposition to the holy Will and Character of God^v.

(w) "A thing may," this same great philosopher adds, "if singly or precisely considered, appear unreasonable, which yet may be very credible, if considered as a part of, or a manifest consequence from a doctrine that is highly so." Ibid. p. 398.

(v) "We ought to distinguish," Mr. B. also observes, "between reason considered in itself, and reason considered in the exercise of it, by this or that philosopher, or by this or that man, or society of men. For, whatever the faculty of reason is in itself, the ratiocinations are made by men; and therefore if the reasoning faculty is not made the best use of, it does not follow, that what thwarts their reasonings, must thwart the dictates of right reason; for man having a Will and Affections as well as an intellect, though our judgments should be made with an unbiassed understanding; yet intellectual weakness, prejudices or prepossessions, by custom, education, interest, passions, vices, &c. so much influence them, that we make few conclusions, or espouse few opinions, which are the true results of reason, without some personal disability, prejudice or fault."—And having further mentioned "man's inbred pride," and other "innate prejudices and propensities to error which are apt to sway not only whole sects, but the whole body of mankind," and having quoted Lord Bacon speaking to the same effect, the honourable writer thus proceeds: "If in physical things, where one would think rational Beings should seek truth, with no other design than to find and enjoy it, our understandings are so biassed by our wills and affections, no wonder, if we allow the fall of our first parents, that our passions and interest, and frequently our vices should mislead our intellects about those revealed truths, several of which are above our comprehensions, and more contrary to our inclinations: . . . The generality of men may be suspected of secret propensities to err about divine things, and to be indisposed to admit truths, which both lay open the weakness of nature and our

But let us further hear our opponents themselves on the point. “We object,” says Dr. Hey, “to calling pre-conceived notions at any æra the dictates of Reason, in the more difficult doctrines of Scripture; because reason tells us, that we are not to *trust our pre-conceived notions against the Scriptures*, in things which relate to the Nature of God, or to the manner in which he is to act, in order to promote the happiness of his creatures^g.” To the same effect, speaking of the Heretic Marcion, Dr. H. says, “He seems a signal example of the rashness of following *human notions* of what is best, in accepting and applying Divine Dispensations.—You will say, Marcion’s fancies ought not to be represented as human reason: but they were so to him, and the notions of the wisest of men, being infinitely short of divine intelligence, may be conceived as on a footing with his, in such a comparison: and he, who sets the most improved human reason in competition with divine Wisdom, will err in the same form with Marcion, though not perhaps in the same particulars^h.”

Again, “The Trinitarians,” he observes, “have formed their doctrine in one way, and the Anti-trinitarians in another: the Trinitarians have collected their doctrine from scripture only; the Anti-trinitarians, disgusted with the difficulties attending that method, or with abuses of it, and hoping to soften and moderate what appeared to them harsh and uncouth, have set out from notions of common sense,

personal disabilities; so as to mortify our pride and ambition, and afford the mind so pure and chaste a light as to discover our vices and faults, and often to cross our designs and interests.” Ibid. p. 386—390. See also many excellent remarks relating to this subject in Dr. Burgh’s two valuable Works. Read particularly his “Scriptural Confutation, &c.” Chap. i. p. 13, &c.; and his “Inquiry into the belief of the Christians of the first three centuries, &c.” Chap. ii. p. 23—43.

(g) Nor. Lect. Vol. ii. p. 317.

(h) Ibid. Vol. i. p. 372.

(i) Ibid. Vol. ii. p. 264.

reason, natural religion; and, taking for granted, that Scripture, if rightly interpreted, must coincide with these, have interpreted it by bringing it as near to them as possibleⁱ." But "this," it is added, "is not simple, genuine interpretation;" that, "though it be true in theory, that Reason and Scripture coincide, yet in practice we are not to take for granted, that our present reason is perfectly right reason; experience is against that^k."

And again, "The pride of Science has often hindered men from treating the doctrines of Revelation with sufficient respect, even on their own principles^l. . . In the present age, we are proud of our philosophy, and we encourage it so much, as to make it sometimes run out into luxuriance. . . Indeed Christians in all ages, especially those who have prided themselves on any opinions, have made too free with Scriptures; and many parts of the Canon have been rejected, at different times, because they were, or seemed, contrary to certain favourite preconceived notions. The Manicheans had an abhorrence of matter, and therefore all parts of Scripture, which mentioned the uses of matter, were rejected as spurious; the whole Old Testament was cut off at one stroke; our modern Philosophers are prodigious friends of matter, and therefore Scripture must be construed so that even the soul may be material. To set aside whole books of Scripture seems something more gross than to interpret; yet, if we set aside the *genuine sense*, we may as well set aside words too: for, deprived of their right sense, words must either be useless, or mislead^m."

How excellent is all this! Who would suppose that they who use this language should themselves be guilty of the very error they so sensibly reprobate! Yet so it is. These Gentlemen, it may be added, are great enemies to the doc-

(i) Ibid. Vol. ii. p. 264.
p. 186.

(k) Ibid.

(l) Ibid. Vol. iii.

(m) Ibid. Vol. ii. p. 262.

trine of *Salvation by Grace*, and therefore, as we have seen ⁿ, all Scriptures which appear to maintain this doctrine they explain away, and as to any present application annihilate. That portion of the Sacred Writings which relates to these subjects they treat precisely as, according to their complaint, the Socinians treat the Scriptures. On these doctrines we are left to settle our notions of “the nature of God, and the manner in which he is to act,” by some other rule than the plain declarations of his Word ^o. Here then we would reply to Dr. Hey and his admirers, in his own words, that, in our judgment, this is not “treating the doctrines of revelation with sufficient respect, even on their own principles; it is being afraid, and almost ashamed of them ^p.”

The Church of England, on the contrary, proceeds on a plan which *inviolably respects all parts of Scripture*; believing that this alone contains “the words of eternal life,” that this alone is our infallible Rule of faith and practice, and, as hath been observed above, that the *whole* stands upon the same authority. And, in regard to the *Interpretation* of the Sacred Writings, one of the many excellent Rules which her most eminent Divines, and other learned Critics have adopted, is, that generally, and in respect to essential doctrines, the *plain and literal sense* is to be taken when this interpretation contains nothing “manifestly absurd, or repugnant to the analogy of faith.”——“When two different senses of places of Scripture are offered,” saith the great Bishop Stillingfleet, “we are to consider which is most reasonable to be preferred, and it is that which, 1st, Is *most plain and easy, and agreeable to the most received sense* of words, especially when it is no sacramental thing, which in its own nature is figurative: . . . 2^{dly}, That which suits most with

(n) Above, p. 369—373. (o) Besides the places above referred to, see Nor. Lect. Vol. i. p. 4; Vol. ii. p. 263, Note; and Preface to the “List of Books” recommended by the Bishop of Chester, p. 5. (p) Nor. Lect. Vol. iii. p. 186, Note; and above, p. 377.

the scope and design not only of the particular places, but of the whole New Testament, which is to magnify God and depress man: . . . 3dly, That which hath been generally received in the Christian Church to be the sense of these places: . . . 4thly, That which best agrees with the character of Christ and his Apostles from whom we receive the Christian faith^q."

"Although we acknowledge," adds the learned Bishop Lowth, "there are some things in Scripture hard to be understood, yet we still affirm, that all things necessary for us to believe and practice, in order to our salvation, are delivered there with the *greatest clearness and perspicuity* The generality of the holy Writers affect great plainness of expression, and make use of a popular style, on purpose to condescend to vulgar capacities. . . . The Gospels are plain and easy, and generally intelligible to the meanest capacity^r." "You are," Bishop Horsley observes to his Clergy, "to set forth the wonderful scheme of Man's redemption faithfully and exactly, as it is exhibited in the Holy Scriptures; and, upon the authority of the Scriptures in their *plain, natural, unsophisticated meaning*, in the Offices, the Thirty-nine Articles, and the Homilies of the Church of England^m."

"This" proceeds Bishop Law, "is the necessary canon of interpretation, which of all others I think wants most to be recommended, that wherever his (Christ's) words seem capable of different senses, we may with certainty conclude that to be the true one, which lay most level to the comprehension of his auditors^t."

The reason for this mode of interpretation assigned by Mr. Locke, which accords with the reasonings of Dr. Powell^v and Bishop Lowth^w, is incontrovertible. The Scriptures, this great Philosopher observes, "were designed by God

(q) On Scripture Myseries, Oxford Encheiridion Ecclesiasticum, p. 349.

(r) Directions for reading the Scriptures, p. 39.

(s) Ibid. p. 52. (m) Ch. 1800, p. 31. (t) Theory of

Rel. p. 309. (v) Ch. 3d, p. 339. (w) Directions, p. 40.

for the instruction of the illiterate bulk of mankind in the way of salvation; and therefore generally and in necessary points, are to be *understood in the plain direct meaning* of the words and phrases, such as they may be supposed to have had in the mouths of the speakers, who used them according to the language of that time and country wherein they lived^x." Whether some of these Worthies have been such good Divines as to follow their own teaching on this subject is another matter. We however shall adhere to their excellent Rules, but must add, with our Church, that the best of all preparations for understanding the Scriptures are humility, a willingness to be taught by the Spirit, and a disposition to comply with the requisitions of God's Word^y.

It is however one thing to *interpret* Scripture, and another rightly to *apply* it. "We interpret," Dr. Hey observes, "by considering the circumstances of others; we apply, by considering our own: or, more strictly speaking, by making a comparison between the circumstances of those, to whom Scripture was immediately addressed, and our own^z." But will this consideration *justify*, or *condemn*, the procedure of the Dr. and his friends, with the Scriptures concerning Grace? Is not God in all ages the same? Is not human nature the same? And is not true religion, in substance, always the same? And does it not hence follow, that, wherever or whenever we are born, or whatever we are denominated, the same change of state and character is, in effect, necessary for us, which was experienced by more early Christians; and that this change must be effected through the same Divine influences? And how then can our opponents show, that the large portions of God's Word which relate to these subjects "mean nothing to us^a?" The proper Rule of procedure is, to consider the general direc-

(x) Reasonableness of Christianity, p. 2.
Reading the Scripture, p. 5, 6.

(y) Homily on

(z) Nor. Lect. Vol. i. p. 75.

(a) See above, Chap. iii. p. 117, 118; and Chap. v. p. 169, &c.; 369, 370.

tions and doctrines of Scripture as applicable to all times, unless the Holy Spirit has expressly limited them, or some solid and special reason can be assigned why they should be limited to any one particular time. Some parts of the Sacred Writings are certainly both more applicable, and more important, to us than other parts are. Like the great luminaries of the natural World, they do not all shine with equal splendour, or with equal benefit to mankind. But “all Scripture,” we are assured, “is given by inspiration of God, and,” directly or indirectly, in one way or another, “is profitable for doctrine, for reproof, for correction, for instruction in righteousness^b ;” and it highly becomes us to take heed that we do not, like certain expositors of old, “make the commandment of God of no effect^c” by our glosses and evasions. It becomes us to take heed, that we do not teach men to evade the obligation of every divine injunction that is unpleasant to them, lest “their blood should be required at our hands^d.”

With these considerations in view then, we refer to the texts of Scripture quoted by Bishop Burnet, Bishop Beveridge, Bishop Pretyman, Archdeacon Welchman, Dr. Hey, or any other Expositor of eminence for the most full and unequivocal confirmation of the plain and express doctrines of our Articles. These Articles indeed, are so nearly in scripture language, on the doctrines now controverted, as Dr. Hey^e and Mr. Urban^f in particular have proved, that on this ground we might rest immoveably ; maintaining that whatever the Scripture means by such language, *that* the Church of England means, and *that* we mean. It is however the Scriptures mutually establishing and illustrating each other, and forming one consistent body of doctrine, which they present to us ; the Scriptures unfolding the grand scheme of our redemption, as far as is

(b) 2 Tim. iii. 16.
Ezekiel iii. 18.

(c) Matt. xv. 6.

(d) See

(e) See Nor. Lect. on these subjects.

(f) See the Gentleman's Magazine for April, 1772.

compatible with our present faculties ; the Scriptures conspiring to promote the great end of this wonderful undertaking, the glory of God and the holiness and happiness of men.

If further commentary upon these Scriptures is required, we refer to the Writings of Austin, Cyprian, and other primitive Fathers ; to the Works of Luther^g, Jewell^h, Davenantⁱ, Hall^k, and the whole body of the chief founders of our church ; to the Expositions of Hopkins, Beveridge, Lowth, Scott, Doddridge, &c. &c. &c. The Commentary of this last mentioned Divine has lately been recommended to his Clergy by the Bishop of Lincoln^l. It is recommended also by the Bishop of Londonⁿ. The Bishop of Durham, in his celebrated Charge in 1792, bestows upon it the very highest encomiums. “ In reading the New Testament,” this distinguished Prelate says, “ I recommend Doddridge’s Family Expofitor as an impartial interpreter, and faithful monitor. Other Expositions and Commentaries might be mentioned greatly to the honour of their respective authors, for their several excellencies ; such as, elegance of composition, acuteness of illustration, and copiousness of erudition : but *I know of no Expofitor, who unites fo many advantages as Doddridge* ; whether you regard the solidity of his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety, and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him ; and, in the explanation of grammatical difficulties, he has profited much more from the philological writers on

(g) See especially his Comment on the Galatians. (h) On the Thessalonians. (i) On the Colossians. (k) Works, passim. (l) See Elements, &c. (n) See his Evidences of Christian Revelation, Preface, p. 7.

the Greek Testament than could almost have been expected in so multifarious an undertaking as the Family Expofitor; indeed, for all the moft valuable purpofes of a commentary on the New Testament, the Family Expofitor cannot fall too early into the hands of thofe intended for Holy Orders^m." And yet, let Dr. Doddridge interpret Scripture and our doctrines are indisputable.

Thefe then, in fhort, are our *Reasons*^l* for adhering to the genuine doctrines of our Articles. We conceive ourfelves

(m) Page 51.

* The attentive reader will here fee, that beyond all queftion, *two* of thefe three reafons for adhering to the doctrines of the Church, equally bind us to adhere to her Polity and eftablifhed *Discipline*. We are equally engaged to the one conduct as to the other, by our fubfcription. We have alike, in each refpect, the authority and matured judgment of her founders. And, the more their notions of "ecclefiaftical polity" are examined thoroughly, the more the writer is perfuaded, fhall we alfo appear bound to them by our *third* reafon for teaching our prefent doctrines. The whole external ftructure of the Church of England is either founded on exprefs injunctions of Scripture, or on the undoubted *Practice* of the Apoftles and early Chriftians. This has been fatisfactorily fhown by Hooker^a and Milner^b; and, except where they attempt too much, by Jones^c and Daubeny^d. The *Expediency* of our eftablifhment, as contrafted with any thing that oppofes it, has alfo been convincingly fhown by feveral of thefe writers, and might be further demonftrated, from the nature of the thing, the nature of man, and an appeal to hiftoric fact.

On thefe grounds it is, that the prefent work fo folicitoufly difclaims all intention of apologizing for any fpecies of irregularity in any minifters of the eftablifhment. They, furely, with an ill grace reprehend their Brethren for deviating from the Church in one inftance, who themfelves violate equally ftrong engagements to her in another.

On

(a) Ecclef. Pol.
Church.

(b) Ecclef. Hiftory.
(d) Guide to the Church.

(c) Effay on the

*bound to this conduct by the most express, solemn, deliberate, and repeated engagements:—*We think these Articles, considered

On the other hand, however, certain Gentlemen should be exceedingly cautious, that they do not call that conduct of a minister *irregular*, to which he is solemnly bound by the vows of his Ordination, the laws of his Church, and the exhortations of our Prelates. Such Gentlemen should be exceedingly careful that they do not substitute their *own practice* in the place of Rubric, Canons, Ordination Vows, and Episcopal Exhortation, and condemn every thing as extravagant which exceeds that standard: They should be aware of the absurdity of representing those Ministers as Separatists and Schismatics, whose whole writings and conduct prove the direct contrary; and who are labouring under the heaviest reproaches from another quarter, for their bigotry to the church, and their rigid attachment to forms².

Our meaning shall be illustrated by some instances. In the Ordination service then, we are enjoined “never to cease our labour, our care and diligence, until we have done *all that lieth in us*, according to our bounden duty, to bring all such as are committed to our charge, to ripeness and perfectness of age in Christ.” We are exhorted, “As much as lieth in us, to *apply ourselves wholly* to this one thing, (our office) and to draw all our cares and studies this way.” We engage, “to seek for Christ’s sheep that are dispersed abroad;” and “to use both public and *private* monitions and exhortations, as well to the sick as to the whole, within our cures.” These engagements we are constantly reminded of in the charges of our Prelates. See for example that of the Bishop of London in 1790. Bishop Butler makes this remark: “Since the great body of the people, especially in country places, cannot be brought to attend the service of the church oftener than one day in a week; and *since this is in no sort enough* to keep up in them a due sense of religion; it were greatly to be wished they could be persuaded to any thing, which might in some measure supply the want of more frequent public devotions, or serve the like purposes.”... “It were greatly to be wished,” he also says, after observing how

(2) See Belsham’s and Wakefield’s Answers to Mr. Wilberforce; Mr. Pawson’s Sermons; Dr. Haweis’ History of the Church, and Reply to the Dean of Carlisle’s Preface to the 2d Edition of the 1st Vol. of Mr. Milner’s History; &c. &c.

as a Commentary on Scripture, deserving of the highest respect, on account of the strong internal marks of caution, moderation,

how backward men are to make a personal application of what they hear in public, “that every man should have the principles of Christianity, and his own particular duty enforced upon his conscience, in a manner suited to his capacity, in *private*.” All opportunities, therefore, for this work, his Lordship teaches, should be carefully watched for, and seized^e.—The present Bishop of Durham, in a strain perfectly similar, having mentioned the difficulties which, “with all the advantages of public worship,” a poor aged man labours under, says, “Much, I conceive, might be done by occasional conference with him at his own dwelling, concerning the state of his faith, his hopes, and his views of futurity. And, if this conference were accompanied with the reading to him some portion of Scripture, &c. his minister would do him an act of inestimable kindness. If you could advance one step beyond this, and induce the aged poor to assist one another, and form little societies in a large, or one society in a small parish, at which those who are readers might read to those who are not, it would be bringing your poor to a most desirable and edifying state of spiritual communion^f.”—Do they then act according to either the letter or the spirit, of these engagements and exhortations, who do no more than the stated public duty which they are absolutely *obliged* to do? And is every thing beyond this extravagant and fanatical?

The Bishop of London, with the same just view of the subject, seriously laments the evils arising from a want of more frequent public Service in the Church; particularly in the numerous cases where this service is only performed once in the day. Having excepted some instances, particularly parishes which are so near to each other, that the congregations actually go from one Church to the other, “Where this is not the case,” his Lordship observes, “it appears to me highly necessary that each parish should be called to public worship, as the Canons, the Liturgy and the Rubric evidently require, both morning and evening. Unless this is done, the service is incomplete, there will be one half of the day totally unoccupied by religious duties; and if it is not employed in them, it will be employed, I fear, in a very different manner. It is too large

(e) Charge annexed to the Analogy by Bishop Halifax. 1797, p. 30. See also Bishop Burnet's Pastoral Care.

(f) Charge,

good sense, and knowledge of the Scriptures and of mankind, which they discover ; and on account of the very extra-

large a portion of time to be trusted entirely in the hands of the common people. It is too much to be spared from that sacred day, the whole of which even when most religiously observed, is hardly sufficient to counteract the bad impressions of the other six days of the week. On the due observance of this day, and the appropriation of a large portion of it to sacred purposes, depends, I am convinced, the very existence of religion in this country ^g.—Bishop Horsley complains, that the Devil frequently gets one half of the people, and the Sectaries the other half, through “the lazy practice” which obtains among the Clergy, in regard to their Sunday duties ⁿ.—From the Divines in question, however, we hear of little but the evils of *excess* in the duties of this day. All hours are “unseasonable” for religious exercises, except those in which they choose to labour; all efforts are extravagant except those which they make; and “any additional attendance on the church,” they say, “would give a puritanical aspect to the Sabbath, and throw a pharisaical gloom over the most cheerful religion in the world ^k.”

The 61st Canon requires that “Every Minister shall prepare children for confirmation.” This, in Bishop Butler’s judgment, cannot properly be done without personal conference ⁱ. Other Prelates strongly enforce the duty of catechising ^k. The 59th Canon requires that “upon every Sunday and Holiday, the Minister shall for half an hour or more, *examine and instruct* the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief, &c.” Is no more then implied in this duty than occasionally hearing children *repeat* the catechism? Is every thing beyond this schismatical?

Another duty to which our Office obliges us is, the Visitation of the sick. For our assistance in a *part* of this Work, our Church has provided us a form of words, leaving us in the rest to exhort and admonish according to our discretion, as the case may require, to “exhort the sick person after her form, or other like.” The 67th Canon says, “The Minister shall resort unto the sick, . . . to instruct and comfort,

(g) Charge, 1790, p. 14. (n) Ch. 1800. (h) See Mr. Polwhele’s Letters, p. 70; above 234; &c. (i) Charge as above. (k) London, Durham.

ordinary degree of talents, learning, labour, and piety, which were united and exerted in their formation:—We believe, after fully examining for ourselves, and attending to the most legitimate rules of interpretation, that they are supported by the true and genuine sense of Scripture.

fort them in their distress, according to the order of the Communion Book, if he be no preacher: or if he be a preacher, then as he shall think most needful and convenient.” And thus is this duty, and this manner of performing it, enforced by our Prelates. “In many cases,” the Bishop of Durham, earnestly recommending diligence in this work, observes, “the funeral service might be used with almost as much propriety as the office for the sick It tends, therefore, greatly to improve this season of affliction, where the Minister anticipates the call (of the sick or their friends). Such visits of neighbourly inquiry might, I presume, easily be converted into occasions of religious instruction. The earlier visits might be allotted both to general and appropriate conversation and instruction; the office for the sick being reserved for cases of danger^a.” Much good, Bishop Horsley also supposes may be done, “by a cheerful, unwearied assiduity in the charitable office of visiting the dying and the sick.” And, “Upon these occasions,” his Lordship observes, “You will not think it enough to repeat the prayers at the bed-side, which the church has provided, but you will make inquiry into the actual state of the sick person’s soul; that you may administer such advice or consolation, as his case may demand^b.” Yet one circumstance by which the schism and fanaticism of some Evangelical Ministers are thought to be proved unquestionably, is, that they “visit the sick, and use not the prescribed form^c.” The regard shown to the Canons which respect Simony and Residence has been noticed above

What a pity then it is, that the anxiety of any Ministers about their Brethren’s supposed *errors of excess*, should induce them so entirely to overlook their own notorious *errors of defect*! What a pity it is, that in this most important of all services, remissness should be honourable, and only zeal a disgrace! The whole of our present object, however, is to show, that although we have an equal regard for the *Discipline* as for the *Doctrine* of our Church, we must not consider every thing a violation of her Laws, and an opposition to her Governors which some persons would insinuate to be so.

(a) Ch. 1797, p. 31. (b) Ch. 1800, p. 23. (c) See Mr. Polwhele’s Third Letter, p. 26.

CHAP. IX.

The Recapitulation and Conclusion.

HERE then the Reader is requested to sum up the evidence which has been adduced ; to observe its various bearings and concentration on our point ; and hence to form his conclusion. The *leading Question*, he will recollect, is, Whether *our* doctrines or those of our *opponents* most resemble the *plain, genuine, and primitive doctrines* of the Articles, Liturgy, and Homilies, of the Church of England ? And, in this review of the subject, let him attend,

First, to the arguing against our opponents, from their conduct in Subscription^o, their own Concessions^p, and the Complaints of our Bishops^q. Let him consider whether they can be expected to believe and teach according to this *plain and primitive sense* of these Articles, who avow that they *do not consider them as propositions to be believed* ; who tell us expressly that they have a *new and acquired* sense in which they are honestly subscribed ; or, who lament that, in consequence of the errors of those times, they contain *many doctrines* which are objectionable, and on which they openly plead for latitude or reformation ? Let him observe the language of these Gentlemen respecting the inaccuracy and enthusiasm of certain of our Articles, and the effects of age on such compositions. Let him hear the most respectable

(n) Above, p. 17.
(q) Ibid. p. 36—42.

(o) Ibid. p. 17—30.

(p) Ibid. p. 30—36.

of them expressly and repeatedly acknowledging, that “a defection from the church is widely extended, and a surrender of its orthodox principles called for, even by its own sons:” “that many are desirous, at this time, to make a *change* in the doctrine of the national church; some of these Philosophers and Scholars; some even Ministers of the church:” that “our ablest Divines have gradually departed from some rigorous interpretations of the articles that prevailed at first:” that it “is justly thought to be a great and crying abuse, that our Preachers *neglect the gospel*, and take what they call good natural religion into the pulpit,” “more in the manner of Aristotle than of Christ:” and that it is “well known that the *Articles* lean to *our side* of the question.” Let him say whether such great Prelates as Secker, Porteus, Horne, Horsley, and Barrington, are not competent judges on this subject; and then peruse the plain, full, unequivocal, and decisive testimony by which they prove this departure from the Articles. Let him observe these most unimpeachable witnesses at once maintaining the existence of this deviation, assigning the causes of it, lamenting its evils, and labouring with all their energy for its correction; recommending, in the place of it, with the utmost pious zeal and eloquence, the very style of preaching by which we are characterized, and which we here defend. The Reader who has attentively considered only these particulars, will perhaps have begun to think, that, whatever becomes of *our* case, the position of our opponents must be difficult to maintain. He is requested, however, for further satisfaction respecting both, to review next,

Our investigation of the real sense of the Articles, and doctrines of the Reformers; and our appeal to these umpires, on the question^r. And here he will particularly remark, that the Articles, Homilies, and Liturgy of our church, each mutually illustrate and confirm the natural and full sense of

r) Above, p. 44—99.

the other^s: that we are bound to the plain, literal, grammatical and full meaning of the Articles, and to one determined sense, by the title and preamble annexed to them^t: that the object and situation of our Reformers, placed between two opposite extremes, would induce them to use the greatest caution in the expression of their sentiments; as they could not express themselves too strongly against one class of errors without encouraging the other^v: that the Confessions of the Martyrs, Nowell's Catechism, Jewell's Apology, and every other public and approved Writing of our Reformers, confirm the same interpretation^w; that our opponents betray the weakness of their cause by the omission of this, and a recurrence to illegitimate evidence^x: that the Authorities which the founders of our church respected, the common doctrines of the Reformation, the Body of the Confessions of the Protestant Churches, and especially the Works of their great model St. Austin, also fully justify our notions^y: that, as fully appears from the unanimous testimony of men of all sentiments, their other Writings, and the Concessions and reasonings of Arminians, the private sentiments of our Reformers were those now usually termed calvinistic^z; that on this ground alone we might well settle the whole question at issue, these sentiments being uniformly discarded by our opponents, and, under the restrictions specified above, usually recognized by us^a: But, that from all these considerations together, it appears most unquestionably,

That the founders of our Church meant, at the least, to *establish all they have expressed*, in our public forms; that on many occasions they went *beyond* what is necessarily implied in the letter of the Articles, and discovered sentiments still further from the Divinity we oppose; but that they never, by any means, *abridged or restricted the full and natural sense*

(s) Ibid. p. 45.

(t) Ibid. p. 45—48

(v) P. 48—55.

(w) P. 55—64.

(x) P. 57 and 68.

(y) P. 64—68.

(z) P. 69—93.

(a) P. 93—97.

of their words, and most certainly never intended they should be so interpreted: And,

That hence, it follows, as undoubtedly, that all who after the manner of our Opponents *extenuate or evade* the plain, literal, full meaning of these Articles, on the doctrines in question, do *not* “teach them as they were first delivered by our Reformers:” And,

That hence also, on the other hand, it undeniably follows, that they who after our method adhere to this plain and full meaning of the Articles, *do teach* them in their genuine and primitive sense; and that they who, to a certain extent, exceed this literal meaning on the side of Divine Agency, do not teach *more* than was taught by our Reformers. And here our opponents are challenged to show, by fair quotation from the writings of any person here vindicated, any doctrine that *exceeds this standard*; any thing that in its natural tendency, and by fair construction, *means more* than what is plainly taught in our Articles, Homilies, and Liturgy, and illustrated by the other writings, and known sentiments of our Reformers. Till this is done, the Reader may perhaps be disposed to *conclude* it is as certain that *we have*, as that *they have not*, adhered to the true and primitive doctrines of these forms^b.

Let him however proceed to a comparison of the teaching of our Church, our Opponents, and Ourselves, in respect to, the *use* made of the peculiar doctrines of the gospel, and the *necessity of practical Christianity*^c. And here especially, let him compare the language of our Reformers at the stake, and that of every page of his Prayer Book, with the professed “maxims,” and “cold ratiocination of these Theologians.” Let him observe, that while with the *one* the Redeemer is *every thing*; the soul that animates the whole body of their religion; “their object, their subject, and their hope;” with what a *sparing use*, and occasional

(b) Page 98—99.

(c) Page 100—127.

mention of him the others are satisfied. Let him contrast the strong manner in which our Church insists upon the *necessity* of *personal* and *practical Christianity* in order to everlasting salvation, the *clear distinction* she makes between the *good* and *evil* among her professing members, and her awful warnings to the latter; with the addresses of these Gentlemen to the *whole body of professors* of Christianity, their *confounding* the Church of Christ with the national Establishment, and their disposition to *sneer* at all pretensions to any *change of state and character*, any *marks of distinction* from other nominal Christians, or any thing that can be called *experience* in religion. The attentive observer will probably see as great a difference between the Church and the Ministers in question in *these particulars*, as upon any theoretic doctrines. But that he may not rest in *general* reasoning, and may arrive at the utmost certainty on our question, with these considerations in view,

Let the Reader also recall to his mind, Our examination of the point on the particular and important doctrines of Human Depravity^d, Repentance, Justification, and Good Works.—On the *first* of these great doctrines, Let the evasive, doubting, palliating, extenuating, annihilating interpretations of these Divines, be placed beside the express, decisive, plain, strong, full, and repeated language of our Church. Let it be seen, whether, their denial of our original corruption altogether; their doubts whether our evil propensities are at all owing to Adam's transgression; their notions respecting the obscurity with which the doctrine is delivered; their limitation of this depravity or its effects to *some* of our race, to *some* of our faculties, or to so *partial* a disorder of any of them; their mild doctrine respecting the desert and threatened punishment of sin; and their ideas of the great powers man naturally possesses for restoring himself to holiness and the Divine favour,—do not form a per-

fect contrast to what is produced from our Articles, Homilies, Liturgy, Catechism, Nowell's Catechism, Jewell's Apology, Rogers' Exposition, the Augsburgh Confession, the Declarations of Cranmer, Hooper, Latimer, Bradford, and the confession containing "the common belief of the Professors in those days?" Let it be remarked, how nearly impossible it is that we should use stronger language on this subject than what is here found, and how it must exceed the powers of our Opponents, or of man, to produce a single passage which goes beyond this standard, from the late popular work so immediately charged with "a superabundance of Orthodoxy," and with "going beyond the creed of the Church of England;" or, from the works of any author within the limits of our apology.

On the doctrine of *Repentance*^c, the comparison to be recollected is, between the description given by the church, whose language we adopt, of the *nature* of this work, as implying "a full conversion to God in a new life," "a being clean changed and altered," a becoming "new creatures," &c.; and that of these Divines, who reject the application of such terms to the professors of Christianity, and conceive that persons thus circumstanced must be radically right and can only need some external or *partial change* of character: between *her* notions of the *extent* to which this change is necessary, who requires it in all her members that have arrived at maturity; and *theirs*, who nearly confine it to the openly profligate: between *her* views of the *origin* of *Repentance*, who ascribes it to the gift of Christ and the influences of his Spirit; and *theirs*, who represent it as a work to be performed by man "before he can hope for any aid from the gospel:" between *her* ideas of the *concomitants* of true Repentance, who uses the most genuine language of humiliation, contrition, and anxiety; and *theirs*, who are so dis-

posed to treat all visible and earnest solicitude about the spiritual state with ridicule.

On *Justification*^f, our ideas of it, taken from Cranmer and the Article, as implying *forgiveness of sin* and the being *accounted righteous before God*, will be remembered. This definition will be compared with the notions of these Divines about *two* justifications, about justification as *synonymous to baptism*, as implying only the *pardon of sin*; and their representation of our view of it, as *unintelligible, impossible, and blasphemous*.

Here particularly, besides the Words of our Article and Homilies, the language of Cranmer, Latimer, Farrar, Coverdale, Hooper, Taylor, Bradford, Rogers, Nowell, Hooker, Bacon, will be contrasted with that of Hey, Daubeney, Ludlam, and Polwhele.—Our notions of *justifying Faith*, and of the *manner* in which it justifies, taken immediately from the Homilies, as consisting especially, in a *trust in God's mercy through Christ for salvation* which *produces* obedience; and *justifying* as it *apprehends Christ*, will be compared with theirs, who do not think *any particular doctrines* essential to salvation, who deny the existence of a spiritual union between believers and Christ, who conceive that justifying faith consists in *common honesty*, in an *assent to Christianity*, or in *both faith and practice*; and that it *justifies* as it thus *includes practice*.—Our opinion, stated in the express words of the Article, “that we are justified *BY faith only*, and *only FOR the merit of our Lord and Saviour Jesus Christ*,” will be contrasted with their own concessions on the point; their restriction of justification in this world to *baptism*, when under its usual circumstances, both faith and works are equally impossible; their unwillingness wholly to exclude our *own merits* in the affair; and their express doctrines that we are justified *by works*, by faith in Christ as it supplies the *defects of our own obedience*, and *by faith and good works together*. On

this point, it will be remembered, our views are supported by the natural construction of the Article, the express language and obvious reasoning of the Homilies, the Bishops and Martyrs in Queen Mary's time, the Angsburgh Confession, Nowell, Jewell, Hooker, Luther, Warburton, Horstley.

On the subject of *Good-Works*^g, the Church, it will also be recollected, prescribes a *perfect Standard* of Morals^h: These Gentlemen object to this Rule and substitute *Sincerity* in the place of itⁱ. The Church conceives that our *first duty* is our *duty to God*; with these Divines the duties of the first table have but a *secondary* importance^k. The Church also inculcates with true scriptural strictness and seriousness the duties of the *second table*^l: This will be compared with the Apologies of these Moralists for the *Stage* in its present state, and for other scenes of dissipation^m; and with their notions on Loyaltyⁿ, Residence^o, Veracity^p, Candour^q, and Charity^r.

The Church of England considers good Works as the *natural fruit* and *necessary effect* of true Christian faith^s: these Theologians positively reject this notion, and represent it as absurd and dangerous^t. Our Church represents a holy life as the only satisfactory evidence of a justified state, and considers none Christians indeed who do not exhibit a Christian conduct^u: our Opponents consider all persons real Christians who are educated in Christian countries, except professed Infidels and notorious offenders against the good order of society^v." The *leading motives* on which the Church inculcates morality on Christians are, a regard to the authority of God, and gratitude to Christ^x:

(g) Page. 220—331

(h) P. 220—228.

(i) P. 228—233.

(k) P. 222 and 234—236.

(l) P. 223.

(m) P. 237—244.

(n) P. 244—251.

(o) P. 251—255.

(p) P. 255—259.

(q) P. 259—268.

(r) P. 268—271.

(s) P. 273—276.

(t) P. 277—282.

(v) P. 283—285.

(w) P. 112—125.

(x) P. 285—288.

the chief arguments by which these teachers enforce it are of a *selfish* nature, that men may recommend themselves to the favour of God, become worthy of the mediation of Christ, or obtain heaven as their reward^y. Our Church in the most full, frequent, and solemn manner applies to ungodly and impenitent sinners the awful denunciations of God's Word^z: these Divines are always shy of such denunciations, and exert their utmost ingenuity to soften and mitigate them^a: &c. &c. &c.

Let the subject then be viewed in all this variety of lights; let this mass of evidence be considered separately and collectively; let whatever is doubtful be rejected, and what is frivolous disregarded; and then let it be said, whether upon the whole our claim is not better founded than that of our opponents? Nay, then let it be said, whether the conclusion is not established on grounds equal to demonstration, that WE DO, and that THEY DO NOT *teach according to the plain, primitive, genuine doctrines of our Articles, Liturgy, and Homilies*.

We then are the TRUE CHURCHMEN; and, whatever astonishment certain Critics may express at the affirmation, in a very fundamental and important sense of the word, Mr. Daubeney and his Associates are DISSENTERS from the Church of England. For, these Critics themselves being judges, "The want of union in the Church on the meaning of its articles, is manifestly on the side of those who have *departed* from the Church. They who still remain with the Church, acknowledge, by the very act of adherence, that all is right. They who do not adhere to the Church, who do not *speak the same things* as the Church, who are not *perfectly joined together in the same mind, and in the same judgment*, are not of the Church; they are *Schismatics*, strictly and truly, according to the Apostle's own definition^z."

(y) Page 296, 297. (z) Page 299. (a) Page 302—305.
(z) Antijacobin Review for April, 1801, p. 430.

1. Hence then, it is hoped, that all real friends of the Church will learn *not to confound her genuine doctrines with the tenets of Separatists and Schismatics*. If, through the unwarrantable deviations of one class of her Ministers from these doctrines, some *distinction* among them is requisite, in the name of common honesty and common prudence, let it not be such as reflects disgrace on those who have conscientiously adhered to them. This method of proceeding must be as pernicious in its tendency, as it is unjust in itself. It is the most effectual way to make this departure from the established doctrine still more extensive; it has in no small degree contributed toward its present extent. It is an opinion in which persons of the greatest respectability of all parties concur, that nothing has so much “deterred many Ministers of the Church of England from enforcing the doctrines contained in her Articles^b,” as the fear of being thus *classed with a Sect*. And what wonder? To be denominated enthusiasts, to be made responsible for extravagances which they detest, to have their interests blasted, and even the soundness of their reason questioned; who is sufficient to endure all this? What but a conviction of the most *indispensable necessity* being upon them, can induce *any* Ministers to adhere to these doctrines? Who that values either peace, or reputation, or emolument will not keep at a marked distance from all liability to inconveniences like these?

Yet as the aspersions of the real doctrines of the Establishment is a necessary apology for those who have deserted them, it is not surprising to find them under this obloquy, nor will it be easy to free them from it. Of this the true friends of the Church should be particularly aware. Let those who really exceed her doctrines or violate her

(b) See Dr. Knox's Christian Philosophy; the British Critic for September 1796, p. 283; Bishop Horsley's Charge, p. 4.; the Critical Review for July 1800, p. 336.

discipline be pointed out distinctly. But let not this be done by preferring against them vague and unsupported charges of folly and fanaticism, but by a specific and substantiated statement of the particular points on which they are believed to err. And let all proper means be used to “show unto them our more excellent way.”—Let those “who say they are Jews, and are not, but do lie^c,” be treated according to their desert. Let their hypocrisy be unmasked, and their inconsistencies exposed; so that if we cannot “make *them* to come and worship before” our altars, they may be disabled from perverting others. And if any are indeed found so far “of the synagogue of Satan^d,” as under the profession of friendship to be seeking the hurt of our Zion, let them escape no chastisement that Christianity warrants. And let it be invariably inculcated, that to constitute a genuine Churchman, an obedience to her authority is equally essential with an adherence to her doctrines.

We are perfectly of opinion with the Critic, that “As the acquiescence of an Arian in the discipline of the Church seems by no means to justify his subscription to the Articles, the most rigid belief of the doctrines of the Church is no” justification of a contempt for her discipline^e. We must therefore here take the liberty to assure this Critic, that he is the farthest possible from the fact, when he represents the views and conduct of Dr. Haweis as a fair specimen of the general opinions of the Clergy of the Church of England who are called Evangelical^f. The general body of these Divines, as sincerely lament the *schism* of Dr. Haweis, as the *heterodoxy* of some other doctors.

In short then, let the sincere friends of the established Church in every way exercise their vigilance and seek her prosperity. But, as they value her salvation, let them

(c) Revelations iii. 9.
Review, May, 1800, p. 20.

(d) Ibid.

(e) Critical

(f) See Ibid. p. 18.

above all things beware, that, amidst professions of attachment, they do not, through the seductions of modern innovators, disparage her characteristic doctrines, by confounding them with sectarism; that they do not unite with persons of this description in rendering a conscientious adherence to her a *reproach*; that they do not contribute to render *that conduct of her Ministers reproachful*, to which they have solemnly bound themselves in the face of this Church, and the presence of their God.

But hence also, How exceedingly unbecoming must the conduct of our opponents appear? In their clamour against our tenets, they *publicly attack*, and contemptuously revile the *very doctrines* which they have *publicly professed to believe*, and *solemnly engaged themselves to teach*. In censuring our conduct, they criminate us for discharging that duty, which, under equal obligations to it, they criminally neglect. To one class of these Divines we will therefore take the liberty to say, *Study the doctrines of your Church*. Examine the Articles and Homilies in which these doctrines are contained. Read with seriousness and attention the other principal Writings of our Reformers, to whom you have also appealed. This would restrain them in future from thus, at once, advancing wrong charges against a large body of their Brethren, and proclaiming their own inconsistencies. This would render their “zeal” for the Church more “according to knowledge;” prevent them from confounding things that are separate, and incompatible; and enable them hereafter to *promote*, instead of *injuring* the cause they undertake.

To another class of such Ministers we would beg leave to say, *Act more ingenuously*. If, in their judgment, the real doctrines of the Church will not endure the light of this age of reason, let them acknowledge this like men; lay the blame where it should be; solicit a reformation; or relinquish their connections with her. But let them not disingenuously subscribe to these doctrines, and pretend to teach

them, and yet at the same time by hints and insinuations represent them, when really adhered to by their Brethren, as the peculiarities of enthusiastic Sectarists. Let them not endeavour to support a pure religion, the ministers of this religion, the whole national establishment, by evasions and subterfuges that would not be tolerated in the affairs of common life. The attempt is as hopeless, as it is unjustifiable. Such a mode of vindicating the Church, can only excite the tears of her friends, the scorn of her enemies, and betray alarming symptoms of her condition.

“The Church,” says a determined enemy of it, the shrewd Mrs. Barbauld, “will be in great danger whenever it has within itself many who have thrown aside its doctrines, or even who do not embrace them in the simple and obvious sense. . . . If the people should ever find that your Articles are generally subscribed as Articles of peace, they will be apt to remember they are Articles of expense too^b.”

And really, to what does the professed zeal of these Gentlemen for the Church amount? Allowing the very utmost to Externalists that can with any reason be demanded; yet, as the Lord himself asks on an occasion very similar, and which exceedingly deserves our attention, “What is the chaff to the wheatⁱ?” What is the best external Policy without the pure doctrines of the Gospel? And, what credit would be allowed to a Commander who should keep up a vigorous defence of the outworks, but treacherously conspire with the enemy to plunder the city? How inadequate is that defence, which suffers the *chief treasures* that make preservation desirable, to be taken away? Or, to put the apposite language of the British Critic interrogatively,

(h) See her Address on the Repeal of the Corpora. and Test. Acts, 1790; See also Mr. Friend's 1st Letter to Bishop Pretyman; the Confessional, Chap. vii p. 270, &c.

(i) Jerem. xxiii. 28.

“ If, in compliance with the depraved habits of thinking, the indolence, the foppery, and superficial information of an age of infidelity, the *doctrines* of the Church are to be either treacherously compromised, openly surrendered, or secretly disavowed; if, to the specious names of liberality of sentiment, the right of private judgment, and freedom of inquiry, the faith of Christ is to be sacrificed, how little does it import, whether the Episcopal, the Presbyterian, or the Independent regimen be the medium of such a surrender^k?” A proper attention to the “ outside,” in respect to Church matters, is therefore a poor apology for neglecting that which is “ within.” “ These things ought they to have done, and not to leave the other undone^l.”

But, if we have been at all successful in another part of our Work, very weighty reasons for teaching the real doctrines of our Articles have appeared, besides our having subscribed them.—These Articles, it has been shown, carry upon the face of them strong marks of caution, moderation, knowledge of the Scriptures, and of the Fathers, and of Mankind: The objections preferred against them are unfounded, or frivolous: The difficulties attending them are such as necessarily arise from the nature of the subject, and from which in reality no system of religion is more free: They display the very highest wisdom on these deep points, about which serious Christians have often been divided: And in short, standing only on the ground of their own internal excellence, they shrink not from the strictest scrutiny; they challenge a comparison with any body of doctrine whatever^m. They have, moreover, a high claim to our respect in consideration of the *circumstances* under which they were prepared, the *mode* of their formation, the *characters* who compiled them, and the *extraordinary degree* of intellect, learning, labour, and unquestionable

(k) Jan. 1796, p. 71.

(l) Mat. xxiii. 23—27.

(m) Above, p. 347—388.

integrity that were united and exerted upon them^a. Till therefore any contrary doctrines can show as high an origin, they have no right to equal veneration. Till some *new* system comes recommended by as high an Authority, it is most rational to adhere to the *old* one, and to conclude that *it is better*.

But these Articles are also supported by the fair and legitimate interpretation of Scripture. This has especially appeared, from observing how those who evade the plain doctrines of the Articles, evade also the plain meaning of Revelation, and from a reference to the most eminent Commentators^o. This then is an appeal to the highest authority. The Word of God is an Umpire before which all parties will bow. And, what affords a strong argument that we rightly understand the decision of Scripture, it has further been shown that the *true doctrines* of our Church are most efficacious in *blessing and mending mankind*^p. The opposers of these doctrines, as understood by us, may rest perfectly easy about the *interests of morality*. Or rather, they may confess uniformly, what they do occasionally, and what there is undoubted evidence for believing, that it is the *strictness* of our moral system which disgusts them^q. For, by a very full and minute examination, it has been proved, that we hold equally the necessity of *sanctification* as of *justification*, and that whether regard is had to the *Rule* of morality, or to its *Sanctions*, or to its *essential Necessity* in Christianity; our system is *much stricter* than theirs^r. And, by a very large appeal to experience, the adduction of many particular instances, and their own concessions, it has also been proved, that these are the doctrines which have always been most happily efficacious in producing a real change for the better among men^s.

(n) P. 357—368.

(o) P. 368—382.

(p) P. 306—328.

(q) P. 328—331.

(r) P. 230—332.

(s) See

Note (p)

2. Such then, are the doctrines of the Church of England ; and such are the standing obligations of her Ministers to adhere to these doctrines. And never, surely, were they more imperiously called upon to “take heed both unto themselves and unto their doctrine^t,” than in the present awful circumstances of religion, and of Europe. The eighteenth Century has brought forth “a regularly digested plan^v” for the extirpation of the Christian religion, and the propagation of Anarchy. The attempt has succeeded to a degree astonishing in its extent, and tremendous in its consequences. Exiled therefore, deserted, or abused by every other nation, Christianity, with order, harmony, and other of her attendants, has sought her chief, her last asylum here. We stand in the momentous situation of guardians of the religion and morals of the world. Our Governors have nobly acted *their* part in protecting the *external form* of Christ’s religion, but it is *ours* to protect her purity, and display her internal excellencies ; and ineffectual will be the best efforts of the Christian Magistrate in this glorious cause, unless they are properly supported by those of the Christian Minister. In vain the unparelled exertions of wisdom in our Statesmen ; in vain the prodigies of valour achieved by our Heroes ; in vain our vast expence of blood and treasure, must all ultimately prove, for the salvation of our Country, unless, by the exertions of her appointed Watchmen, a general reverence for religion, and her established ordinances, can be preserved in the great mass of the people. And yet,

Here also alas ! *on their present plan of preaching and procedure*, the state of the established religion is become deplorable. How painful to every true friend of his church must it be to learn, from the concurring testimony of her great Prelates, who cannot be suspected of either prejudice

(t) 1 Tim. iv. 16.
p. 2.

(v) See Bishop of Lincoln’s Ch. 1800,

or exaggeration, that, "even in this country," there is "an *almost universal lukewarmness and indifference* in Christians, respecting the essentials of their religion," and an increase of "Scepticism and Infidelity^w:" that here also "the characteristics of the present times are, confessedly, *Infidelity*, and an *unprecedented Indifference* to the Religion of Christ among professed believers^x:" that "on one half of the Lord's day good inclinations carry the more pious part of our parishioners to the Conventicle; and the Devil invites those of another cast to the Alehouseⁿ:" that the danger which points most certainly "to the calamity of this country; and which apparently advances by neither slow nor secret steps, is, that arising from a national depravity; a *general deterioration in the moral and religious conduct in the body of the Country, collectively viewed*; that melancholy abandonment of better habits, which God has in no case permitted to go finally unpunished:" and that hence, "it requires neither prophecy, nor the interpretation of prophecy, to decide upon the too probable fate of these kingdoms^y."

How lamentably convincing are the acknowledgments of those who would be most backward in admitting too much, that "Modern Christianity is a dead thing:" that such is "the degenerate state of things," that "the meaning annexed to the term *vital Christianity*, is, to the *bulk of professing Christians* become *unintelligible*:" that there has been a "progressive decline of genuine Christianity," and a "growing progress" of wickedness among us^z: that should the number of Sectarists "continue to increase with the same rapidity which has marked their progress of late, the consequences may prove fatal to the establishment^a:" that

(w) Bishop Barrington's Ch. 1797, p. 2 and 20.

Pretyman's Ch. 1800, p. 10.

(x) Bishop Horsley's Ch. 1800, p. 27.

(y) Bp. Cleaver's Ch. 1799, p. 6, 7, 11.

(z) Mr. Daubeny's Guide,

p. 315, 316, 381.

(a) Antijac. Review, Sept. 1799, p. 102.

from a single city, that “ of Salisbury alone, there issues forth on the Sabbath, no less a number than between fifty and sixty Dissenting preachers^o :” that, “ in a population of 64,000 Inhabitants, there appear to be 52,000 on a state bordering upon indifference to the rights of the Church^p :” that “ the Church of England now, compared with what it has been, is like an oak cleft to shivers with wedges made out of its own body :” and that they cannot “ without anxiety look forward^b .”

What friend of virtue and his Country must not tremble to hear, that such is “ the increased prevalence of immoral and vicious habits,” and such the “ woful depravity of public manners,” that a “ scene of actions, fit only for a brothel,” is “ publicly tolerated :” that such is “ the vast number and increased impudence” of wicked persons, “ that unless some strong and decisive measures be speedily adopted for the more effectual repression of vice and immorality, for putting an immediate stop to the flagitious practices that pollute our streets, for enforcing an observance of decency and decorum in our places of public resort ; that unless, in short, a general reform take place in the morals and manners of every description of people, we can see not the smallest reason to hope for our escape from the same dreadful fate, which the just vengeance of an offended God has, at different times, inflicted on various nations of the earth, *not more degenerate, not more profligate*, than our own^c ?”

What “ a matter of just and fearful alarm,” it may well be to every churchman, to find from the Reports of the Bishop and Clergy of one Diocese, that so “ rapidly the evil of irreligion may and does disseminate itself through the mass of the people at this moment, . . . that above forty

(o) Daubeney's Appendix, p. 500.
Woodhouse's Charge, 1800.
p. 643.

(c) Antijacobin Review, June, 1800, p. 205, 206.

(p) See Archdeacon
(b) Daubeney's Appendix,

thousand persons in one parish pass the Lord's Day without attention to public worship under any mode whatever^d;" and to hear also, at the same time, of "the extraordinary increase of dissenting congregations registered within these very few years in this Diocese^e?"

How similar an apprehension must be excited by the statement of facts given by the Clergy of a district in another Diocese, and recognized by the Diocesan, from which it appears, "that the ordinary number of attendants on divine service does not amount to *one third part* of the number of inhabitants," and that "the communicants are not *one sixth* part of the adults;" that these people are also otherwise extremely inattentive to the instructions of their Clergy, and to religious duties; and that here also there are increasing numbers of separatists? How still more alarming is the consideration when we are informed by the great Prelate himself, that "this Report is allowed to describe a *great part of the kingdom*^f?"

How strongly is this case of distress also represented in the united cry of these Divines for some extraordinary interposition of the legislature^g? But in short, this is a truth, as much too obvious to require proof, as it is too melancholy to dwell upon. It must be manifest to all who have eyes to observe, or minds to reflect. Let any man deliberately compare the congregations attending other places of worship, with those usually found under the established means of instruction in the Town, or in the Country: Let him view the *progressively and rapidly increasing* number of *Sectarists* on the one hand, and of *careless and irreligious* persons on the other, and he will perceive, that, on this ratio continued, these two classes of people united will soon form a majority of the nation, and of course be possessed of a preponderancy of influence: Let him reflect that however heterogeneous

(d) See Bishop of Chester's Ch. p. 10, 11.

(e) Ibid. p. 14.

(f) See the Report, &c. of Lincoln, p. 6, 7, and passim; and his Lordship's Ch. p. 17, 18

(g) See Note (e) (d) (f.)

the other sentiments of this coalesced body might be, they would certainly agree in thinking our maintenance a burden proper to be removed: Let him consider the natural tendency of such principles, either in a religious or political point of view, and how persons of this description have uniformly acted, when possessed of power, at home and abroad: Let any unprejudiced person carefully weigh together these facts and circumstances, and it will appear to him not less certain than demonstration itself, that *on the present plan of teaching in the Church*, she cannot long be supported, but that Church, Constitution, and all that distinguishes us from our distracted neighbours, must be lost.

3. It is surely then high time to investigate the causes of this deplorable state of things; it is high time to inquire after the best possible remedy for it. And both the one and the other are immediately connected with the subject under consideration. There is the very best grounded reason for believing, that *one principal cause* of this low state of religion in the established Church, is, the *neglect of her genuine doctrines*; and that the most *effectual remedy* for the evil would be, a *faithful and earnest inculcation of these doctrines*, by her Ministers. For,

First, The neglect of these doctrines in the Church, is the express reason assigned for their recourse to other means, by that large class of Semi-Dissenters who now occupy the greatest public attention^h. A faithful promulgation of these doctrines by the regular Clergy would, therefore, remove from such persons, the very foundation of their dissent; deprive them, on their own principles, of all plausible excuse for this conduct; and if it failed of success in restoring to order and consistency those who have acquired habits of irregularity, it would divest others of a similar reason for following their example. But with what hope of success can we exhort our parishioners to adhere firmly to the good old religion of their

(h) See Note (v) above, p. 340; Mr. Wesley's Writings; the Antijacobin Review, May, 1799, p. 76, &c.

forefathers, if this is not done by ourselves? Who will regard our remonstrances respecting their violation of the discipline of the Church, while we depart from her doctrines? In vain, with the great bulk of religionists, will be our highest encomiums upon our excellent Liturgy, if the same spirit and sentiments are not visible in our Sermons. No: If we do not adhere faithfully to the doctrines of the Church, we compel those who do adhere to them to be Dissenters. But it will have more weight with many persons, to observe,

Next, That, both as it regards Sectarists and careless people, the disease and the remedy, our proposition is supported by the most eminent Divines and Prelates of the established church. The reason, in Mr. Jones' judgment, why "Gospel preachers arise and abound, who have no authority to teach the people," is, "because it is too generally known against our preachers, that *they neglect the gospel*, and take what they call good natural religion into the pulpit." "This," he conceives, "is justly thought to be a great and crying abuseⁱ."

"Many well-meaning Christians of this time," proceeds Bishop Horne, "thirst after this doctrine, and think they have heard nothing, unless they have heard of *Salvation by Jesus Christ*, which is what we properly call *the Gospel*; and if they do not hear it in the discourses from our Pulpits, where they expect to hear it, they are *tempted to wander in search of it to other places of worship*. . . . And it must not be concealed, that, by delivering cold inanimate Lectures on moral virtue, independent of Christianity, many of our Clergy of late years have lost themselves very much in the estimation of the religious part of the laity^k."

"To improve the people effectually," Archbishop Secker addressing his Clergy, adds, "you must be assiduous in teaching the principles . . . of the Gospel, and of the gospel not as almost explained away by modern refiners, but as it is

(i) See above, p. 35.

(k) Ch. p. 13; and above, p. 40.

taught by the Church." . . . "The truth," he says, "I fear, is, that many if not most of us have dwelt too little on these doctrines in our sermons; . . . the *effect has been lamentable*. Our people have grown less and less mindful, first of the distinguishing articles of their creed, then, as will always be the case of that one which they hold in common with the heathens. . . . reflections have been made upon us . . . on account of these things, by Deists, Papists, Brethren of our own^l, &c." This Prelate's opinion, in respect to Sectaries, appears in our Title-page, one part of which, time has certainly proved well founded.

The Bishop of London exhorts his Clergy in a strain perfectly to the same effect; cautioning them of the inefficacy of mere "moral essays;" assuring them that the great evangelical doctrines can alone produce the effects desired; and urging them to press these doctrines upon their hearers with the utmost earnestness^m.

Bishop Horsley conceives; that the progress of Infidelity and Sectaries would be more effectually stopped, were it not for the influence of some "erroneous and pernicious maxims which have very much governed the conduct of the Clergy in the ministration of the Word, and much contributed to divest our Sermons of the genuine spirit and favour of Christianity, and to reduce them to mere moral essaysⁿ." This style of preaching his Lordship therefore reprobates; and recommends, with all his might, as promising good effects the most extensive, a more evangelical doctrine^o. "This doctrine," he says, on another occasion, having mentioned the plain doctrine of our Articles and Homilies, "will always find its way to the hearts of those that shall be saved, and bear down all opposition, internal or external, of the carnal man. But if, instead of thus preaching Christ, you are content to preach only Socrates or Seneca; if, instead of the Everlasting Gospel of the Living

(l) See above, p. 36.

(m) Ibid. p. 37.

(n) Ibid. 39.

(o) See below, p. 416, and Ch. *passim*.

God, you preach some extract only of your own, accommodated by a bold retrenchment of mysteries, to the blindness and the pride of human reason: depend upon it, animated enthusiasm will be an overmatch for dry frigid Ethics; Superstition will be an overmatch for all such mutilated Gospels; and crafty Atheism, taking advantage of the extravagance of the first, the insipidity of the second, the enormities of the third, and of the rash concessions of half-believers, will make an easy conquest of them all. ^z"

The Bishop of Durham assigns his "reasons for thinking, that the growth of Scepticism and Infidelity in the Christian world, is to be ascribed to an almost universal lukewarmness and indifference in Christians, respecting the essentials of their religion, the peculiar grounds of their faith, of their hopes, and their fears;" and "upon the most diligent view of the subject, is "persuaded," that one of four causes to which "that lukewarmness in religion is, in a great measure, to be ascribed, is, An infrequency in the Pulpit of those subjects which constitute the *peculiar doctrines* of Christianity ^p."

On this evil, his Lordship also, like his Brethren, particularly expatiates, and labours with all his eloquence and zeal for its removal. "All," he observes, pleading with those who do not preach evangelically enough, "that distinguishes Christianity from other religions is doctrinal: a Christian's hopes and consolations, his obligations and motives, are doctrinal points; the very means and end of his salvation, the main objects of his most earnest contention, are all the points of faith and doctrine. Divest then Christianity of its faith and doctrines, and you despoil it of all that is peculiar to it in its motives, its consolations, its sanctions, and its duties ^q." And on another occasion, "In the *peculiar doctrines* of Christianity," he proceeds, "are we to look for the topics which have the strongest hold on the affections; which most interest our hopes and our fears. . . . The doc-

(z) Ch. 1800, p. 31.
p. 17.

(p) Above, p. 42.

(q) Ch. 1792,

trines which distinguish a Christian from a Jew, a Mahometan, or an heathen, should be a Christian's constant study; and as it is your duty to teach, what it is every man's concern to know, it is incumbent upon you to present them frequently to your congregations, to impress them on their minds with all the energy which you can derive from language, with all the affection which they are calculated to inspire^r."—There is, however, higher authority than even this of our great Divines and Bishops for the opinion we are maintaining.

It is also manifest from the WORD OF GOD, and the reason of the thing. Our commission is to "preach the gospel^s." It is "the preaching of the cross," it is "the Gospel of Christ," which "is the power of God unto salvation^t." These are the especial means which God has appointed for the reformation and recovery of mankind from sin and death. These only therefore he can be expected to bless. The doctrines peculiar to this divine scheme are also, above all others, in their own nature, wonderfully adapted to this blessed end. "The practice of religion," Bishop Horsley observes, "will always thrive, in proportion as its doctrines are generally understood and firmly received; and the practice will degenerate and decay, in proportion as the doctrine is misunderstood and neglected. . . . The motives which the revealed doctrines furnish, are the only motives a preacher of the gospel has to do with, and the only motives by which religious duty can be *effectually* enforced^v." "Let me," says Bishop Pretyman, to his Clergy, "particularly recommend to you, to make the Doctrines of Christianity the constant basis of moral instruction, as no other ground can give security to human virtue^w."

(r) Charge 1797, p. 22.
Service.

(s) Mark xvi. 15; and Ordination
(t) Rom. i. 16; and 1 Cor. i. 18.
p. 8.

(v) Charge,
(w) Charge, p. 14.

It was with principles, precepts, and motives derived from this source, that the first Ambassadors of the Redeemer went forth into a world lying in wickedness, and produced such astonishing effects. It was "the cross of our Lord Jesus Christ," which formed the grand object of the great Apostle's glorying, and which became the effectual means of his sanctification^x. It was "Jesus Christ and him crucified," which St. Paul so steadfastly determined to make the grand subject of his preaching, and, in comparison of which, to know nothing else^y. And, his declaration to the Galatians is applicable to others, in proportion as they either intermix with, or substitute in the stead of, this gospel, any thing whatever. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. . . . Christ is become of no effect unto you, whosoever of you are justified by the law^z."

Could therefore the most perfect acquaintance with natural religion, the understanding of a Newton, the eloquence of a Demosthenes, and the zeal of a Martyr, centre in one Minister of our church, no truly saving and sanctifying effects could be expected from his exertions, if the name and offices of the Son of God were despised or omitted. Whatever else such a preacher might achieve, he would certainly never reconcile one sinner to God, change one heart, or fit one individual for the true spiritual worship of God here, and the enjoyments of heaven hereafter. And the effect must be proportionally bad, when these great doctrines of "our most holy faith" are only admitted in general terms, and not frequently and specifically enforced.

And as, under these circumstances, none but an evangelical strain of preaching can reasonably be expected to have

(x) Gal. vi. 14.

(y) 1 Cor. ii. 2.

(z) Chap. v. 2, 4.

any proper influence in promoting true religion in the world, so it is also found to be the case,

By the *experience of fact*. These doctrines, it has appeared, have in all ages of the Christian church been most successful in effecting the reformation of individuals, and of bodies of men; this mode of teaching arrests the attention, and influences the conduct, beyond every other at the present time^a. Its superior popularity is on all hands admitted^b; and to every unprejudiced observer its superior moral efficacy must also be manifest. Wherever the genuine doctrines of our Church are faithfully and discreetly inculcated by her Ministers, there is seldom wanted a crowded attendance upon them, and some other visible good effects of their labours: Wherever these doctrines are notoriously neglected, there, almost invariably, will be found, a greater number of one description of persons, who seek such doctrines elsewhere, and of another description, who neglect public worship altogether.

And, the very objection to this style of preaching which is justly thought most plausible, is neither founded in reason nor in wisdom, but really furnishes a strong argument for its encouragement. Whatever, it is argued, be its effect in any parish while it is continued, it indisposes persons for every less evangelical mode of instruction, and therefore has certainly, in some cases, been attended with consequences detrimental to the church, on its removal from such place. But, is it a proper reason why one Minister should neglect

(a) See above, p. 306—328. (b) See above, p. 339, 340. "Nothing can be more notorious," says the Antijacobin Review, "than that the kingdom is divided almost between Methodists and Deists. If we look into any town, almost in England, and examine the religious creeds of its inhabitants, we shall find that the thinking (or rather half-thinking) gentry are Deists or Socinians, some professedly, others secretly; that the *majority* of the middle classes are Calvinistic or Arminian Methodists, and that *three parts* of the lowest orders are Methodists." June 1801, p. 187.

his *own plain duty* because his Successor may possibly neglect *his*? Do any persons reject the blessings of seasons of plenty, because they may be followed by years of deficiency and dearth? Would it be wisdom, in the present time of general scarcity, to repress the exertions of those, who by their extraordinary attention to agriculture contribute most to the supplies of their neighbourhood? The evil is wholly chargeable on those who desert the true doctrines of the Church, who introduce the tasteless fare of Aristotle in the room of the rich provision of Christ: And the only proper and adequate remedy would be, the very conduct we are recommending, that *all Ministers* should preach evangelically, that their flocks should uniformly be fed on that “feast of fat things” which is made “for all people^c.”

Such good reason is there for ascribing the present bad state of our Church, in a great degree, to the neglect of her peculiar doctrines; such strong ground is there for believing, that a proper attention to these doctrines would be the most successful means of effecting her recovery.

4. Our subject then is certainly important. It is not a light matter whether we “continue in the things which we have learned^d,” and inculcate them on others, or whether we comply with modern innovations. The points for which we contend respect the very life of practical Christianity: They are connected with the happiness of individuals, the preservation of our Church, and the salvation of our country. The preaching of the true doctrines of the Establishment, is at once a duty to which we are solemnly bound, and a conduct of all others the most promising of general good. The propagation of the genuine gospel among men, is the grand method by which we must check the progress of infidelity and licentiousness, heal the breaches of our

(c) Isaiah xxv.

(d) 2 Tim. iii. 14.

Zion, move the land to repentance, appease the wrath of an offended God, and avert the judgments which are desolating the rest of the world.

“Vital Christianity,” we confess, “is our grand panacea^e.” This we dare indeed “boldly prescribe,” as the most sovereign remedy “for the moral and political disorders of society^f ;” it is “the leaves of the tree of life for the healing of the nations^g :” This is the leaven we would infuse into the whole mass of mankind^h : This is the salt which, in the name of the Lord, we would cast into the pernicious waters to render them wholesomeⁱ : And thus would we be “The Salt of the Earth^k.”

And what happy effects might not be expected would all the “Ministers of the Altar,” apprized of their true situation, set themselves in their respective departments, by doctrine and example, with zeal and consistency, to propagate the genuine spirit and practice of this Divine religion? “I am much mistaken,” says Bishop Horsley, recommending the plain doctrines of our Articles and Homilies, “if a proper diligence on our parts, to inculcate these doctrines, which are indeed the very basis of the Christian system, which the philosophers of the present times explain away, and the illiterate enthusiast, by the meanness of his style, and the absurdity of his illustrations, too often burlesques ; I am mistaken, if a proper diligence, on our part, to inculcate these doctrines, would not soon supersede the necessity of all controversy. Truth, deeply planted in the public mind, would keep possession by its own native strength ; the common people, made proficient in the faith, however in other respects illiterate, and accustomed to the doctrine originally delivered to the saints, would turn with horror from every thing of a contrary sound. Nourished with the fin-

(e) See the Monthly Review for July, 1797, p. 247. (f) Ibid.
 (g) Rev. xxii. 2. (h) Matt. xiii. 33. (i) 2 Kings ii. 19--22.
 (k) Matt. v. 13.

cere milk of the word, by their proper pastors, they would refuse a drink of doubtful quality, mingled by a stranger. In a word, our churches would be thronged; while the Moralizing Unitarian would be left to read his dull weekly lecture to the walls of his deserted conventicle; and the Field-Preacher would bellow unregarded to the wilderness¹."

This is perhaps expecting too much. The case may have become too inveterate to admit of so complete a cure. Our utmost however should be done. We should remove all just cause of complaint against us from Sectaries; we should obey the admonitions of our Prelates; we should impart the message entrusted to us; we should adopt measures which experience proves the most efficacious; we should deliver our own souls. If this method of proceeding fails of success, little is to be expected from any other. In vain shall we have recourse to *penal laws*. These can never effect any thing *radical* in religion, and are peculiarly ill suited to the cast of the present times. If we would really preserve our people from other teachers, we must preach to them a doctrine suited to their necessities; we must convince them by unremitted assiduity and attention, that no persons are so much concerned for their salvation: If we would preserve them from infidelity, we must show them, by our whole deportment, that we believe ourselves what we teach to others: If we would see them true Christians, we must be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity^m."

In short, if, in these times, we would support the credit of our Order, we must "renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commend ourselves to every man's conscience, in the sight of

(1) Ch. p. 29

(m) 1 Tim. iv. 12,

Godⁿ:" We must "take heed unto ourselves, and to all the flock, over the which the Holy Ghost hath made us overseers, to feed the church of God, which he hath purchased with his own blood^o:" We must "give attendance to reading, to exhortation, to doctrine;" must "meditate on the things" which concern our profession, and "give ourselves *wholly* to them. . . . In doing this, we shall both save ourselves and them that hear us^p."

And what motives can be wanting to awaken our vigilance, and stimulate our zeal to the uttermost? How solemnly are we warned by the fate of other careless Churches? We have seen their "candlestick removed^q," and darkness and wretchedness unparalleled succeeding; and similar causes, we know, will infallibly produce similar effects. The whole history of God's providential government, in respect to bodies of people and nations, is a commentary upon his declaration, "Them that honour me I will honour; and they that despise me shall be lightly esteemed^r." Yea, although the King's house of Judah is as "Gilead unto God," and "Coniah were the signet upon his right hand, . . . yet surely," on its "iniquity being full," "will he pluck him thence," make him as a "broken Idol," and his land as a "wilderness^s."

And can we then, without the greatest solicitude, behold the growing progress of irreligion, licentiousness, dissipation, and faction, in this our nation? Can we witness the rapid advances of those principles and vices, which at once, provoke the Divine displeasure, and lead, in the natural course of things, to its execution, and *not do our utmost* to check and repress them? Where then is either our boasted churchmanship or patriotism? How different was the Apostle's regard for his country, who "could wish that himself were

(n) 2 Cor. iv. 2. (o) Acts xx. 28. (p) 1 Tim. iv. 13—16
 (q) Revela. ii. 5. (r) 1 Sam. ii. 30. (s) Jeremiah xxii. 6, 24.

accursed from Christ, for his brethren, his kinsmen, according to the flesh?" Nay, where is our regard for ourselves, for the welfare of our own body? Can we read God's awful denunciations against those "Watchmen who see the sword come upon the land, and blow not the trumpet"; can we see the divine threatenings executed, and the Ministers of so many churches actually "made contemptible and base before all the people", "fed with wormwood and drinking the waters of Gall", for having "corrupted the covenant of Levi," and "been *partial* in the law"; can we at the same time really *feel* a growing neglect of our Sacred Order, and not institute a strict inquiry into our own conduct, and not tremble for our own safety, if we are really unfaithful?

There are however considerations to be kept in view, infinitely more weighty than any thing of a merely temporal nature; considerations, in comparison of which, even the revolutions of Kingdoms shrink into insignificance. The grand object of the Redeemer, in his astonishing undertaking, was, to save the *souls* of men; to rescue them from misery, and provide for them a happiness, in respect to an *everlasting state*. The grand object of our Commission, is, "so to prepare and make ready his way, by turning the hearts of the disobedient to the wisdom of the just, that at his second coming to judge the world, we may be found an acceptable people in his sight". The World, and all its glories, are passing away like a shadow. This solemn season is fast approaching. And then must each of us give a strict account of our stewardships. Then will it be found, that both our own, and the everlasting condition of our people, have been intimately connected with our ministerial conduct. And what a momentous responsibility

(t) Rom. ix. 3.

(v) Ezekiel xxxiii. 6.

(w) Malachi ii. 9.

(x) Jer. xxiii. 15.

(y) Ibid.

(z) Coll. third Sunday in Advent.

do these considerations attach to our office! How solicitous should this make us, both that our doctrines may be found, and our diligence unwearied; that we may neither “pervert^a,” nor by any means “hinder the gospel of Christ^b,” and that we may be “unto God a sweet favour of Christ, in them that are saved, and in them that perish;” “not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God may speak in Christ^c.”

How should we “watch for men’s souls, as they that must give an account^d.” What caution should we use “lest that by any means when we have preached to others, we ourselves should be cast-aways^e.” What a preponderating object of our ambition should it be, that when our course is finishing, and we say to our people, “Ye shall see my face no more,” we may be able to add, amidst their affectionate “sorrows,”—“Ye know how I kept back nothing that was profitable unto you: I have not shunned to declare unto you all the counsel of God: I take you to record this day, that I am pure from the blood of all men^f.”

Well may we, on this view of our situation, earnestly inquire, with the apostle, “Who is sufficient for these things^g?” and importunately solicit the aid of God. Well may we, under these impressions, and a sight of the world around us, feelingly exclaim with Moses, “O that they were wise, that they understood this, that they would consider their latter end^h!” Well may we address them in the solemn language of the weeping Prophet, “O earth, earth, earth, hear the word of the Lordⁱ!” Well may we “beseech” sinners in God’s name, “and pray them in Christ’s stead, to be reconciled to God^k.”

(a) Gal. i. 7.

(b) 1 Cor. ix. 12.

(c) 2 Cor. ii. 15, 17.

(d) Heb. xiii. 17.

(e) 1 Cor. ix. 27.

(f) Acts xx. 20,

25—27, 38.

(g) 2 Cor. ii. 16.

(h) Deut. xxxii. 29.

(i) Jer. xxii. 29.

(k) 2 Cor. v. 20.

But, are we “ the Messengers of the Lord of Hosts^l,” the Ambassadors of that Saviour who left the glories of heaven, and laid down his life for the salvation of men, and can we make a *light matter* of our office, and be careless about the execution of it? How deplorably then do we betray our trust; how regardless are we of the honour of our Divine Master; how devoid are we of love for him! Have we deliberately taken upon us the Cure of the immortal souls of our respective parishes? And do we “ entangle ourselves with the affairs of this life,” or make it the leading object of our profession to obtain worldly honour and advantage? Can we calmly think of any who have been committed to our care, living and dying in sin, and ignorance, and impenitence, and perishing everlastingly, through our fault? Where then are our “ bowels and mercies” for our fellow creatures; where is our philanthropy; where our common humanity? Surely our hearts must be like adamant, and our cruelty unparalleled.

While therefore, on the one hand, we justly felicitate ourselves on the *dignity* of our office, as the noblest that can possibly devolve on mortals; let us remember, on the other, that if we can *trifle* with it, our characters are most despicable.—While, on the one side, we contemplate the most glorious reward awaiting the faithful discharge of our duty; let us, on the other, learn from the whole tenour of scripture, that if we are unfaithful we shall of *all men be most miserable*.—While, on the one hand, our exertions are animated with the consideration, that “ they who turn many to righteousness shall shine as the stars for ever and ever^m;” may we, on the other, be ever suitably affected with such passages as the following:—“ Son of man, I have set thee a Watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto

(l) Mal. ii. 7.

(m) Dan. xii. 3.

the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand ^a." "Though we, or an Angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed ^o." "If I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me; . . . necessity is laid upon me; yea, Wo is unto me, if I preach not the gospel ^p."

(n) Ezek. xxxiii. 7, 8.

(o) Gal. i. 8.

(p) 1 Cor. ix. 16, 17.

APPENDIX.

(A) The venerable Baronet, mentioned page 116, has assured the author, that he had no intention, in quoting only the former part of Lord Bacon's description of the church, but to shew, "that there is an invifible and fpiritual church, as well as a vifible and external one:" and it is clear, from what is advanced by this pious writer in a fubfequent work, that he fhould be fo interpreted.

(C) It has been objected, by perfons for whose judgment the author entertains very high refpect, that Dr. Paley has not juftice done him in this paragraph; and that the advantages attending the inftitution of property, which he proceeds to mention in the fubfequent chapter, remove the wrong impreffion left by this bare ftatement of what he fupposes to be the fact.—The occafion on which the comparifon is made fhould have been noticed. The writer's intention, however, was, to censure the *ftatement itfelf*, whatever explanation may be given of it. Such a representation, he conceives, is both *false* and *pernicious*. It is not *true*! that, in civil fociety, "the ninety-nine referve nothing for themfelves but the chaff and refufe:" many of them feed no worfe, and know far lefs anxiety, than the "one." It is *mischievous* to represent thofe who fill exalted ftations, as rioting, without concern, and without reftraint, on the fweat of their inferiors.—Nor are the writer's notions, by any means, fingular on the point. "It appears to me," faith Mr. Pearson, obferving on this chapter of Dr. Paley, "that the effects of the inftitution of property, as here ftated, are *greatly overcharged*." (Annotations p. 29.) In the view of another Annotator, the paffage "contains the *ftubftance of that which all factious and feditious men* have urged," in order to effect their purpofes.—When, therefore, Dr. P.'s repetition of the worft part of this representation, in his chapter on civil government, and the other paffages which are quoted from him, are alfo taken into the account, it is, furely, a moft candid description of his notions, only to fay, that "his manner of fpeaking on the fubject fuggelts very different ideas of the duties of loyalty and fubordination, from thofe inculcated in our homilies."

(D) The reader of "Remarks, &c." addreffed to the author, by Edward Pearson, B. D. is requested to examine what Mr. P. gives, p. 36, 37, as Mr. O's quotations and references refpecting Dr. Hey. In the firft inftance, he will find, Mr. P. expreffly represents a *part* of what

Dr. H. says, as the *whole* of it; and takes no notice of a reference to no fewer than *seven* places in Dr. H.'s lectures, which the writer supposes to bear upon his point. In the second instance, Mr. P. is also *partial* in respect to reference; wholly omits various notes and explanations, on which the point in question immediately turns; and, in professing to quote the precise passage of Dr. Hey, stops at the beginning of the very words on which the writer would lay the greatest stress.—Whether Mr. P. allow the same importance to what is omitted, or not, is no matter. Of this it would have been the reader's business to judge, when it was presented to him.—In this conduct, therefore, under his circumstances, with the evil of unfair quotation or misrepresentation immediately under reprehension, Mr. P. will, doubtless, be considered a remarkable instance of a Gentleman, with great apparent coolness and candour, notoriously subjecting himself to the very charge he is, unsuccessfully, attempting to substantiate against another. Wrong intention, however, is by no means suspected to have obtained, but, surely, greater accuracy should have been observed.

On the main subject of Mr. P.'s "Remarks," the writer will only here observe, that, with all possible deference to the judgment of so respectable an author, he cannot see that Mr. P. has invalidated the objections, already advanced in this work, against his mode of interpreting the articles and homilies of our church on Justification; proved any incorrectness in the statement of the doctrine here adopted; or produced any thing, either from the church or the scriptures, inconsistent with this view of it. If it should appear, that the more impartial public are of a different opinion, or any other sufficient reason should present itself, an opportunity of paying further attention to the subject will be taken.

THE END.

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